

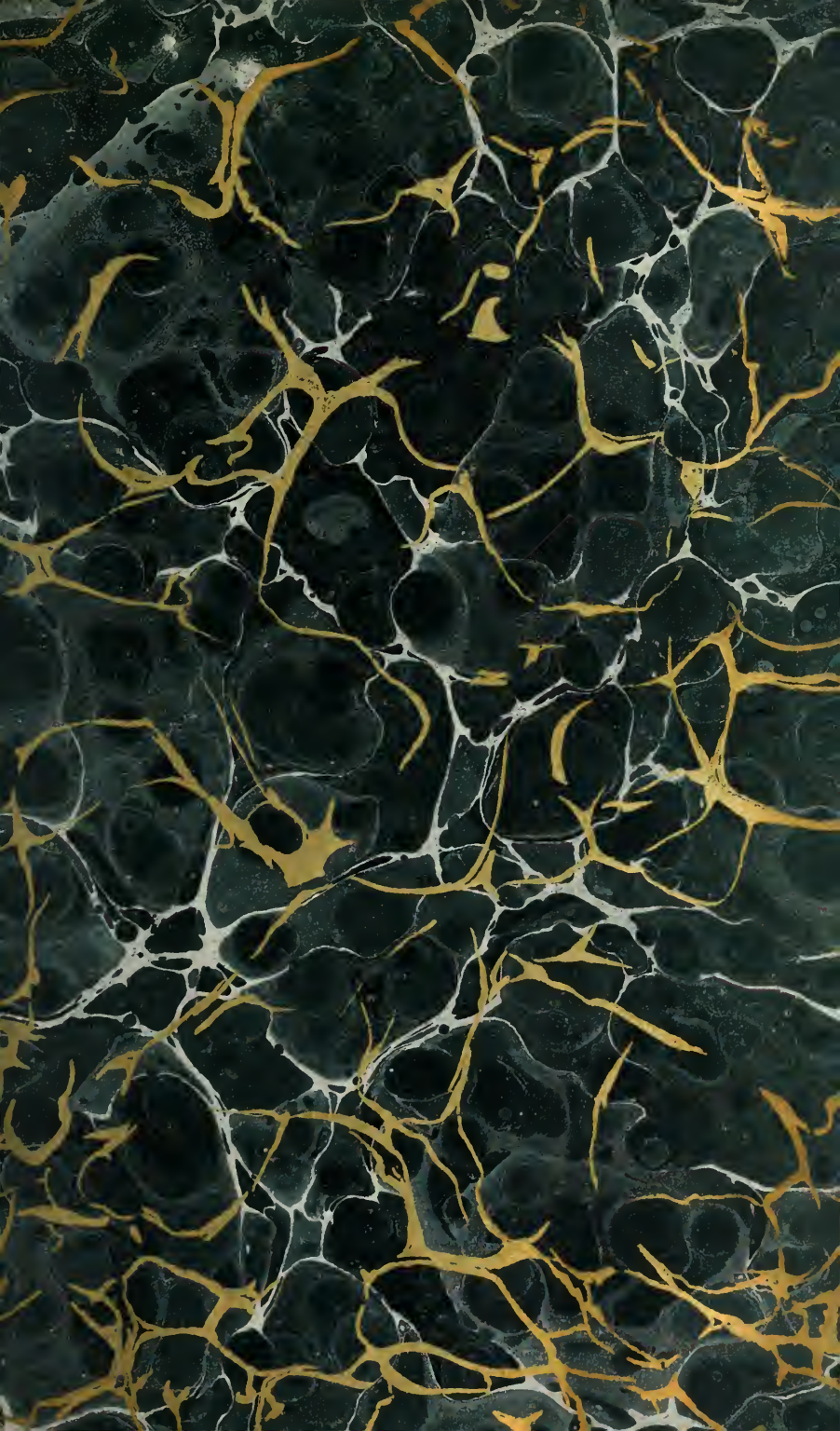
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THE
HEAVENLY MYSTERIES.



ARCANA CÆLESTIA

THE

HEAVENLY MYSTERIES

CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD

UNFOLDED

IN AN EXPOSITION OF GENESIS AND EXODUS

TOGETHER WITH A RELATION OF

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND
IN THE HEAVEN OF ANGELS

BY

EMANUEL SWEDENBORG

BEING A TRANSLATION OF HIS WORK ENTITLED

“ARCANA CÆLESTIA QUÆ IN SCRIPTURA SACRA, SEU VERBO DOMINI SUNT, DETECTA; HIC
PRIMUM QUÆ IN GENESI. UNA CUM MIRABILIBUS QUÆ VISA SUNT IN MUNDO SPIRITUM
ET IN CÆLO ANGELORUM. LONDINI, 1749—1756.”

IN TWELVE VOLUMES

VOLUME IV.

GENESIS, CHAPTER XXIII. TO CHAPTER XXVII.

SWEDENBORG SOCIETY, BRITISH AND FOREIGN

(INSTITUTED 1810)

36 BLOOMSBURY STREET, LONDON

1879

Matthew vi. 33.

*Seek ye first the kingdom of God and His righteousness,
and all these things shall be added unto you.*

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GENESIS.

CHAPTER THE TWENTY-THIRD.

2894. IT is written in John, "*In the beginning was the WORD, and the WORD was with God, and God was the WORD. The same was in the beginning with God. All things were made by Him, and without Him was not anything made which was made. In Him was life, and the life was the light of men. And the light appeareth in darkness, but the darkness comprehended it not. And the WORD was made flesh, and dwelt among us, and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth,*" i. 1—5, 14. Few know what is here meant by the Word : that the Lord is meant, is evident from every particular ; but the internal sense teaches, that the Lord as to the Divine Humanity is meant by the Word, for it is said, that the Word was made flesh, and dwelt among us, and we saw His glory. And whereas the Divine Human is meant by the Word, thereby is meant also every truth which relates to Him, and is derived from Him, in His kingdom in the heavens, and in His Church on the earth. Hence it is said, that in Him was life, and the life was the light of men, and the light appeareth in darkness. And whereas all truth is meant by the Word, thereby is meant also all revelation, consequently the Word itself or Holy Scripture.

2895. As to what concerns the WORD in particular, it has existed in all times, but not the Word which we have at this day. There was a Word in the Most Ancient Church which was before the flood, and another in the Ancient Church which was after the flood ; then the Word written by Moses and the prophets in the Jewish Church, and finally the Word written by the evangelists in the new Church. The reason why the Word has existed at all times is, because by the Word there is a communication of heaven with earth ; and because the Word treats of goodness and truth, whereby man may live happy to eternity ; and therefore in the internal sense it treats of the Lord alone, inasmuch as all goodness and truth are from Him.

2896. The Word in the Most Ancient Church, which was before the flood, was not a written Word, but revealed to every

one who was of the Church, for they were celestial men, consequently in the perception of goodness and truth like the angels, with whom also they had consort; thus they had the Word inscribed on their hearts; concerning whom see n. 597, 607, 895, 920, 1114—1125. And inasmuch as they were celestial, and had consort with the angels, whatsoever things they saw and were made sensible of were to them representative and significative of things celestial and spiritual, which are in the Lord's kingdom; so that they saw indeed worldly and terrestrial things with their eyes, or were affected with them by their other senses, but from them and by them they thought of things celestial and spiritual. Thus, and no otherwise, they were enabled to discourse with the angels, for the celestial and spiritual things, which are with the angels when they come to man, fall upon such things as belong to man in the world. That all the various things which are in the world represent and signify those things which are in the heavens, has been shewn heretofore from the first chapter of Genesis to the present chapter. Hence came representatives and significatives, which, when communication with the angels began to cease, were collected by those who are meant by Enoch, as signified by these words, Gen. v. 24, "*Enoch walked with God, and he was not, for God took him;*" see n. 521.

2897. But the Word in the Ancient Church, which was after the flood, was hence derived; the men of this Church, as being spiritual but not celestial men, knew but did not perceive what was involved in representatives and significatives; and whereas Divine things were involved therein, they were applied to use, particularly in their Divine worship, and this with intent that they might have communication with heaven; for, as was observed, all things which exist in the world represent and signify such things as exist in heaven. They had also a written Word which consisted of *historical* and *prophetical* parts, like the Word of the Old Testament, but that Word in process of time was lost. The historical parts were called the *Wars of Jehovah*, and the prophetical parts were called *Enunciations*, as appears from Moses, Numb. xxi. 14, 27, where they are cited; their historical parts were written in the prophetic style, and for the most part were writings composed in an historical form, like what are contained in Genesis from chap. i. to xi., as is evident from what is thence quoted in Moses; where are these words, "*Therefore it is said in the BOOK OF THE WARS OF JEHOVAH, Vaheb in Supha, and the rivers of Arnon, and the running down of the rivers, which inclined to the dwellings of Ar, and leans on the border of Moab,*" Numb. xxi. 14, 15. Their prophetical parts were written like the prophetical parts of the Old Testament, as is also evident from what is quoted thence in Moses, where are these words, "*Therefore say the ENUNCIATIONS, (or the prophetic enunciators,) Come ye to Heshbon, it shall be built, and the city of*

Sihon shall be strengthened, because a fire hath gone forth from Heshbon, a flame from the city of Sihon, it hath devoured Ar of Moab, the lords of the high places of Arnon. Woe to thee, Moab, thou art undone, O people of Chemosh! he hath given his sons that escaped and his daughters into captivity unto Sihon king of the Amorite; and we have shot at them, Heshbon hath perished even to Dibon, and we have laid them waste even unto Nopha, which is even to Medebah," Numb. xxi. 27—30. That these prophetic sayings involve heavenly arcana, like the prophetic parts of the Old Testament, is very manifest, not only from the consideration that they were written by Moses, and applied to the state of things then treated of, but also from this circumstance, that nearly the same words occur in Jeremiah, in which it must be very plain, from what has been said concerning the internal sense of the Word, there are contained as many heavenly mysteries as there are words; the passage is this, "*A fire hath gone forth from Heshbon, and a flame from between Sihon, and hath devoured the corner of Moab, and the top of the heads of the sons of noise. Woe to thee, Moab! the people of Chemosh perisheth, because thy sons are taken into captivity, and thy daughters into captivity,"* Jer. xlviii. 45, 46; hence also it is evident that that Word had also an internal sense. Concerning the Ancient Church which was after the flood, see n. 640, 641, 765, 1238, 1327, 2385.

2898. That they had prophetic sayings, which in the internal sense treated of the Lord, and of His kingdom, may not only appear from the above considerations, but also from the prophetic sayings of Balaam, who was of Syria, spoken of in Moses, Numb. xxiii. 7, 8, 10, and 18—25; chap. xxiv. 3—10, and 15—25; which are delivered in a similar style with the other prophetic sayings of the Word, and manifestly predict the Lord's coming in these words, "*I see Him, and not now, I behold Him, and not nigh: a star shall come forth from Jacob, and a sceptre shall arise out of Israel, and shall break the corners of Moab, and shall destroy all the sons of Seth,"* Numb. xxiv. 17; these prophetic sayings are in like manner called ENUNCIATIONS, for the expression is the same, as may be seen, chap. xxiii. 7, 18; chap. xxiv. 3, 15, 20.

2899. A Word afterwards succeeded in the Jewish church, which in like manner was written by representatives and significatives, to the intent that it might contain in it an internal sense understood in heaven, and thus by the Word a communication might be effected, and the Lord's kingdom in the heavens might be united with the Lord's kingdom on the earth; unless all the things contained in the Word were representative, and unless all the expressions by which those things are written were significative of Divine things belonging to the Lord, the Word would not be Divine. And as this is the case, it could not possibly be written in any other style, for by this style, and by no other, human

things and expressions correspond with celestial things and ideas as to the smallest jot and tittle : hence it is, that if the Word be read only by an infant, the Divine things which are therein are perceived by the angels, see n. 1776.

2900. As to what concerns the Word of the New Testament, written by the evangelists, inasmuch as the Lord spake from the essential Divinity, therefore also all the things spoken by Him were representative and significative of Divine things, consequently of the celestial things of His kingdom and church, as hath been abundantly shewn above.

CHAPTER XXIII.

1. AND the lives of Sarah were an hundred years and twenty years and seven years, the years of the lives of Sarah.

2. And Sarah died in Kirjath-Arba, this is Hebron in the land of Canaan, and Abraham came to mourn for Sarah, and to weep for her.

3. And Abraham arose from upon the faces of his dead, and spake to the sons of Heth, saying,

4. I am a sojourner and inmate with you, give me the possession of a sepulchre with you, and I will bury my dead from before me.

5. And the sons of Heth answered Abraham, saying to him,

6. Hear us, my lord, thou art a prince of God in the midst of us, in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, from burying thy dead.

7. And Abraham arose, and bowed himself to the people of the land, the sons of Heth.

8. And spake with them, saying, If it is with your soul to bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar.

9. And let him give me the cave of Machpelah, which is his, which is in the end of his field, in full money let him give it me, in the midst of you, for a possession of a sepulchre.

10. And Ephron was sitting in the midst of the sons of Heth, and Ephron the Hittite answered Abraham, in the ears of the sons of Heth, of all that entered the gates of his city, saying,

11. Nay, my lord, hear me, the field give I thee, and the cave which is therein, I give it thee, to the eyes of the sons of my people I give it thee, bury thy dead.

12. And Abraham bowed himself before the people of the land.

13. And he spake to Ephron in the ears of the people of the land, saying, Nevertheless if thou, it please thee, hear me, I will

give money for the field, receive from me, and I will bury my dead there.

14. And Ephron answered Abraham, saying to him,

15. My lord, hear me, the land (of the value) of four hundred shekels of silver, between me and thee, what is this, therefore bury thy dead.

16. And Abraham heard Ephron, and Abraham weighed out to Ephron the silver, which he spake in the ears of the sons of Heth, four hundred shekels of silver passing to the merchant.

17. And the field of Ephron, which is in Machpelah, which is before Mamre, the field and the cave which was in it, and every tree which was in the field, which was in all its border round about,

18. Was made sure to Abraham for an acquisition to the eyes of the sons of Heth, in (the eyes) of all that entered in at the gate of his city.

19. And after this, Abraham buried Sarah his wife, at the cave of the field Machpelah upon the faces of Mamre, this is Hebron in the land of Canaan.

20. And the field, and the cave which was in it, was made sure to Abraham, for a possession of a sepulchre from the sons of Heth.

THE CONTENTS.

2901. THE subject here treated of, in an internal sense, is concerning a new Spiritual Church, which was raised up by the Lord, after that the former Church was altogether extinct: and concerning the reception of faith with those who are of the Church: Sarah here is the Truth Divine which expired: burial is raising up again: Ephron and the sons of Heth are those with whom the good and truth of the Church was received: Machpelah which is before Mamre is regeneration: Hebron in the land of Canaan is a new Church.

2902. The subject treated of is concerning Truth Divine, in that it expired, verses 1—3: and that the Lord established a new Church, verse 4: and was kindly received, verses 5, 6: whence came joy, verses 7 and 12: that their first state was obscure, and they believed the good of charity and the truth of faith to be from themselves, verses 8—11, 14, 15; but they were instructed that good and truth were not from themselves, but from the Lord, verse 13: and that thus they were redeemed, verse 16: and regenerated, verses 17, 18: thus there was established a new Church, verse 19; from the Gentiles, verse 20.

THE INTERNAL SENSE.

2903. Verse 1. *AND the lives of Sarah were an hundred years and twenty years and seven years, the years of the lives of Sarah.* *The lives of Sarah were,* signifies times and states of the Church, as to Truths Divine which preceded: *an hundred years and twenty years and seven years,* signifies their fulness: *the years of the lives of Sarah,* signifies when any Truth Divine remained in the earth.

2904. *The lives of Sarah were.*—That hereby are signified times and states of the Church, as to Truths Divine which preceded, may appear from the signification of lives in this passage, and from the representation of Sarah; lives here, as regarding age and periods of age, viz. infancy, youth, adult age, and old age, signify states, as all times in general do, see n. 2625, 2788, 2837; and inasmuch as the subject treated of in the following verses is concerning the Church, therefore lives signify times and states of the Church; that Sarah is Truth Divine, may be seen, n. 1468, 1901, 2063, 2172, 2173, 2198, 2507: hence it follows, that by the expression here used, “the lives of Sarah were,” in an internal sense, are signified times and states of the Church, as to Truths Divine which preceded. That Sarah, when she lived a wife to Abraham, represented the Divine Truth of the Lord conjoined to His Divine Good, may be seen from the places above cited; and whereas she represented the Divine Truth of the Lord, so she signifies also the Truth Divine of the Church, for in the Church no other truth is given than what is of the Lord; the truth which is not from Him is not truth; as appears also from the Word and the doctrine of faith thence derived; from the Word in this passage, “A man can take nothing except it be given him from Heaven,” John iii. 27; and in another place, “Without me ye can do nothing,” xv. 5; and from the doctrine of faith asserting, that everything of faith is from the Lord, that is, all truth.

This is the case with representatives and significatives in the Word, that all and each of them in a supreme sense have respect to the Lord, hence is derived the essential life of the Word; and inasmuch as they have respect to the Lord, they have respect also to His kingdom, for the Lord is the All in His kingdom; the Divine things which are from the Lord in His kingdom, constitute His kingdom. Wherefore in proportion as an angel, a spirit, or a man, receives goodness and truth from the Lord, and believes it to be from the Lord, in the same proportion he is in the Lord’s kingdom. But in proportion as he does not so receive and believe it to be from the Lord, in the same proportion he is not in the Lord’s kingdom. Thus the Divine things, which are from the Lord, constitute His kingdom, or

heaven, and this is what is meant by the Lord's being the All in His kingdom.

2905. *An hundred years and twenty years and seven years.*—That hereby is signified the fulness of those times and states, appears from the signification of hundred, as denoting what is full, concerning which see n. 2636; and from the signification of twenty, or twice ten, as denoting what is full, see n. 1988; and from the signification of seven, as denoting also what is holy, see n. 395, 433, 716, 881; consequently the fulness or end of the holy state of the church is what is here signified; that numbers in the Word all signify things, may be seen n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252; their fulness, namely, the fulness of the states and times of the church, signifies their end.

The case with the church is like that of a man in regard to the several ages of infancy, of youth, of manhood, and of old age; the last of which is called the fulness or end; it is also like the seasons and states of the year, the first of which is spring, the second summer, the third autumn, and the fourth winter, which last is the end of the year; it is also like the times and states of the day, the first of which is morning, the second noon, the third evening, and the fourth night, and the last is the fulness or end; to these also the states of the church are compared in the Word, and by the same they are signified, because by times are signified states, see n. 2625, 2788, 2837. Goodness and truth with those who are of the church, are thus wont to decrease; and when there are no longer any goodness and truth, or, as it is said, there is no longer any faith, that is, there is no charity, then the church comes to its old age, or to its winter, or to its night, and its time and state in this case are called decision, consummation, and fulness, see n. 1857. The same is signified when it is said of the Lord, that He came into the world in the fulness of time, or when there was fulness, for in such case there is no longer any good, not even natural goodness, consequently there is no longer any truth. This is what is signified in particular by what is said in this verse.

2906. *The years of the lives of Sarah.*—That hereby is signified when any Truth Divine remained, appears from the signification of year, as denoting an entire period of the church from beginning to end, thus from the signification of years as denoting periods, concerning which see immediately above, n. 2905; and from the signification of the lives of Sarah, as denoting states as to Truth Divine, see above, n. 2904; thus denoting here the term when there was no longer any Truth Divine remaining; which follows also from what immediately precedes. That year signifies an entire time of a state of the church from beginning to end, or, what is the same thing, an entire period, and consequently that years signify times or periods within the

general time or period, may appear from the following passages in the Word: "Jehovah hath anointed me to preach the gospel to the afflicted, he hath sent me to bind up the broken in heart, to proclaim liberty to the captives, and to the bound all kind of opening, to proclaim *the year of the good pleasure of Jehovah*, and the day of vengeance of our God," Isaiah lxi. 2; speaking of the Lord's coming; where the year of the good pleasure of Jehovah denotes the time of a new church.

Again in the same prophet, "The day of vengeance is in My heart, *and the year of My redeemed is come*," lxiii. 4; speaking in like manner of the Lord's coming, where the year of My redeemed denotes the time of a new church; again in the same prophet, "the day of vengeance of Jehovah, *the year of retributions* for the controversy of Zion," xxxiv. 8; where the signification is the same. The same time is also called the year of visitation in Jeremiah, "I will bring evil upon the men of Anathoth *in the year of their visitation*," xi. 23; again, "I will bring upon Moab *the year of their visitation*," xlviii. 44; and more manifestly in Ezekiel, "After many days *thou shalt be visited, in the posterity of years* thou shalt come upon the land returned from the sword, gathered together out of many people, on the mountains of Israel, which shall be for a waste continually," xxxviii. 8; where the posterity of years denotes the last time of the church, which then becomes no church, those being rejected who were before of the church, and others being elsewhere received; so in Isaiah, "Thus said the Lord unto me, Within a *year*, according to *the years of a hireling*, and all the glory of Kedar shall be consumed," xxi. 16; denoting also the last time. So in Ezekiel, "In thy blood which thou hast shed, thou art become guilty, and in thy idols which thou hast made, thou art polluted, and thou hast caused thy days to approach, *and hast come even to thy years*, because I have given thee a reproach to the Gentiles, and a mocking to all lands," xxii. 4; where to come even to years signifies to come even to an end, when the Lord retires from the church. So in Isaiah, "Now hath Jehovah spoken, saying, In *three years*, as *the years of a hireling*, and the glory of Moab shall grow vile in all that great multitude, and the residue shall be very small," xvi. 14; where in three years denotes also the end of the former church.

That three signify what is complete and a beginning, may be seen n. 1825, 2788; the like is also signified by seven, and likewise by seventy, see n. 720, 728, 901; hence it is said in Isaiah, "And it shall come to pass in that day, that Tyre shall be given to oblivion *seventy years*, according to *the days of one king*; from *the end of seventy years*, it shall be to Tyre according to the song of a harlot; and it shall come to pass *at the end of seventy years*, Jehovah shall visit Tyre, and she shall return to her whorish hire," xxiii. 15, 17; where seventy years denote

an entire period, from the beginning of the church's existence until it expires, which also is signified by the days of one king, for king signifies the truth of the church, see n. 1672, 1728, 2015, 2069. Somewhat similar is also implied in the captivity of seventy years, in which the Jews were held, concerning which it is thus written in Jeremiah, "These nations shall serve the king of Babylon *seventy years*, and it shall come to pass when the *seventy years* are fulfilled, I will visit upon the king of Babylon and upon this nation, saith Jehovah, their iniquity," xxv. 11, 12; chap. xxix. 10.

That year, and also years, denote an entire period of the church, or the time of its duration, may yet further appear from Malachi, "Behold I send My angel, and he shall prepare the way before him and the Lord whom ye seek shall suddenly come to his temple, and the angel of the covenant whom ye desire, behold He cometh, saith Jehovah of Zebaoth, and who shall endure the day of His coming? Then shall the offering of Judah and of Jerusalem be sweet to Jehovah, according to *the days of an age*, and according to *the ancient years*," iii. 1, 2, 4; speaking of the coming of the Lord; the days of an age denote the Most Ancient Church; the ancient years denote the Ancient Church; the offering of Judah denotes worship grounded in celestial love, and the offering of Jerusalem worship grounded in spiritual love; that neither Judah nor Jerusalem are here meant is evident. So in David, "I have considered *the days of old and the years of ages*," lxxvii. 5; where days of old and years of ages denote the same churches as above; this is still more manifest in Moses, "Remember *the days of an age*, understand *the years from generation to generation*, ask thy father and he will declare to thee, thy old men and they will tell thee; when the Most High gave an inheritance to the nations, and himself separated the sons of man," Deut. xxxii. 7, 8.

That year and years denote a full time of the church, is plain also from Habakkuk, "Jehovah, I have heard Thy fame, Jehovah, I have feared Thy work, in *the midst of years* vivify it, in *the midst of years* make it known, in wrath remember mercy: God shall come from Teman, and the Holy One from mount Paran," iii. 2, 3; speaking of the Lord's coming; in the midst of years denotes in the fulness of times; what is meant by the fulness of times, may be seen above, n. 2905. As year and years signify a full time between each term, the beginning and the end, when they are predicated of the Lord's kingdom on earth, that is, the church, so they signify what is eternal when they are predicated of the Lord's kingdom in heaven; as in David, "O God, *Thy years* are from generation to generation, and Thou Thyself and *Thy years* shall not be consumed; the sons of Thy servants shall continue, and their seed shall be confirmed before Thee," Psalm cii. 24, 27, 28; again, "Thou shalt add days upon

the days of the king, *his years* from generation to generation; he shall abide before God for ever," Psalm lxi. 6, 7; where years denote what is eternal, for the subject treated of is concerning the Lord and His kingdom. That the lambs which were offered for burnt-offering and sacrifice should be "*sons of their year*," Lev. xii. 6; chap. xiv. 10; Numb. vi. 12; chap. vii. 15, 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81; and in other places signified the celestial things of innocence in the Lord's kingdom which are eternal; hence also the burnt-offering of calves, the sons of a year, is mentioned in Micah as being most grateful, chap. vi. 6. That year in an internal sense does not signify year, may also appear from this consideration, that the angels, who are in the internal sense of the Word, cannot have an idea of any year, but inasmuch as year denotes a full period of time in the natural world, therefore instead of year they have an idea of what is full in respect to states of the church, and of what is eternal in respect to states of heaven; times with them are states, see n. 1274, 1382, 2625, 2788, 2837.

2907. Verse 2. *And Sarah died in Kirjath-Arba, this is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.* *Sarah died*, signifies night as to the truths of faith; *in Kirjath-Arba, this is Hebron in the land of Canaan*, signifies in the church; and *Abraham came to mourn for Sarah and to weep for her*, signifies a state of grief of the Lord.

2908. *Sarah died*.—That hereby is signified night as to the truths of faith, appears from the signification of dying, of dead, and of death, when they are spoken of the church, as denoting its last time, when all faith, that is, all charity has expired, which time in the Word is everywhere called night, see n. 221, 709, 1712, 2353. That by dying is signified the ceasing to be of such a quality as the thing was before, may be seen, n. 494; and from the representation of Sarah, as denoting Truth Divine, concerning which see above, n. 2904; hence it is evident that these things are here signified.

2909. *In Kirjath-Arba, this is Hebron in the land of Canaan*.—That hereby is signified in the church, may appear from the signification of Kirjath-Arba, as denoting the church as to truth; and from the signification of Hebron in the land of Canaan, as denoting the church as to good. In the Word, especially the prophetic, where truth is treated of, good is treated of also, by reason of the heavenly marriage which hath place in all and every part of the Word, see n. 683, 793, 801, 2173, 2516, 2712; therefore here, when mention is made of Kirjath-Arba, it is also said, *This is Hebron in the land of Canaan*; that the land of Canaan denotes the Lord's kingdom, may be seen, n. 1413, 1437, 1607; and that the places therein were severally representative, may be seen, n. 1585, 1866. In regard to Kirjath-Arba which is

Hebron, it was the country where Abraham, Isaac, and Jacob dwelt; that Abraham dwelt there, appears from what was said above, "Abraham came and dwelt in Mamre, which is in *Hebron*," Gen. xiii. 18; that Isaac dwelt there, appears from what follows, where it is said, "Jacob came to Isaac his father unto Mamre *Kirjath-Arba*, this is Hebron, where Abraham and Isaac sojourned," Gen. xxxv. 27; that Jacob dwelt there, appears from this passage, "Joseph was sent by his father Jacob to his brethren from *the valley of Hebron*," Gen. xxxvii. 14. From the representation of those three, as spoken of above, it is manifest that *Kirjath-Arba*, which is Hebron, represented the church, before it was represented by Jerusalem. That every church in process of time decreases, until it hath nothing left of faith and charity, and that then it is destroyed, was also represented by *Kirjath-Arba* which is Hebron, in that it was possessed by the Anakim, by whom are signified dreadful persuasions of what is false, see n. 581, 1673; that it was possessed by the Anakim, may be seen, Numb. xiii. 21, 22; Joshua xi. 21; chap. xiv. 15; xv. 13, 14; Judges i. 10; and that it came to its end or consummation, and was destroyed, was represented by this circumstance, that all things therein were given by Joshua to the curse, Joshua x. 36, 37; chap. xi. 21; and the Anakim were smitten by Judah and Caleb, Judges i. 10; Joshua xiv. 13—15; chap. xv. 13, 14; and that there was established again a new church, was represented by the same place being ceded to Caleb for an inheritance, as to the fields and villages, Joshua xxi. 12; but the city itself was made a city of refuge, Joshua xx. 7; chap. xxi. 13; and a priestly city for the sons of Aaron, Joshua xxi. 10, 11; in the inheritance of Judah, Joshua xv. 54. Hence it is evident, that Hebron represented the Lord's spiritual church in the land of Canaan; on which account also David by the command of Jehovah was required to go to Hebron, and was there anointed to be a king over the house of Judah; and after that he had reigned there seven years and six months, he went to Jerusalem, and took possession of Zion, see 2 Sam. ii. 1—11; chap. v. 5; 1 Kings ii. 11; and then first the Lord's spiritual church began to be represented by Jerusalem, and the celestial church by Zion.

2910. *And Abraham came to mourn for Sarah, and to weep for her.*—That hereby is signified a state of grief of the Lord, namely, on account of the night as to the truths of faith in the church, appears from the representation of Abraham, as denoting the Lord, see n. 1893, 1965, 1989, 2011, 2172, 2501, 2833, 2836; that to mourn and to weep signify a state of grief, appears without explanation; to mourn has respect to grief on account of night as to what is good in the church, and to weep as to what is true. The subject treated of in these two verses is concerning the end of the church; its end is when there is no longer any

charity ; this subject is frequently treated of in the Word, especially by the prophets, and by John in the Apocalypse. The Lord also describes the end of the church in many passages in the Evangelists, and calls it the consummation of the age, and also night. For with respect to churches the case is as follows ; in the beginning charity is held as a fundamental, every one in this case loves another as a brother, and is affected from goodness, not for himself, but for his neighbor, for the general good, for the Lord's kingdom, and above all things for the Lord. But, in process of time charity begins to grow cold and to become none ; afterwards there arises hatred one towards another, which, although it does not appear in an external form, by reason of their being subject to the laws of civil society, and to external bonds of restraint, yet it is nourished inwardly. These external bonds of restraint are derived from self-love and the love of the world, and consist in the love of honor and eminence, in the love of gain and of power also grounded in gain, consequently in the love of reputation. Under these loves hatred conceals itself, which is of such a nature, that it wishes to bear rule over all, and to appropriate to itself the property of all ; and when these loves are opposed, the persons under their influence inwardly despise their neighbor, breathe revenge, have a sensible delight in their neighbor's ruin, yea, exercise cruelty towards him as far as they dare. Such is the consequence of the departure of charity from the church when its end comes, and in such case it is said of it, that there is no longer any faith, for where there is no charity there can be no faith, as has been abundantly shewn above.

There were several churches, which are noticed in the Word, and which came to such an end ; the Most Ancient Church thus expired about the time of the flood ; in like manner the Ancient Church which was after the flood ; and also another ancient church which was called the Hebrew Church ; and lastly, the Jewish Church, which was in no respect any church commencing from charity, but was only the representative of a church, to the intent that by representatives communication with heaven might be kept open, before the Lord came into the world.

Afterwards a new church was raised up by the Lord, which was called the Church of the Gentiles, and which was an internal church, inasmuch as interior truths were revealed from the Lord. But this church is now at its end, because now there is not only no charity, but hatred instead of charity, which hatred, although it does not appear in an external form, still exists internally and breaks forth externally as often as possibility allows, that is, as often as external bonds do not operate to prevent it.

Besides these churches there have existed several others, which are not so particularly described, and which in like manner decreased and destroyed themselves. There are several causes

of such decrease and destruction; one is, that parents accumulate evils, and by frequent use, and at length by habit, implant them in their nature, and thus transmit them to their offspring hereditarily; for the state which parents imbibe in consequence of actual life, and by frequent use, is rooted into their nature, and is transmitted hereditarily to posterity, and unless posterity is reformed and regenerated, it is continued to successive generations, and this with perpetual increase; hence the will is more prone to evils and falsities. But when the church is consummated and perishes, then the Lord always raises up a new Church elsewhere, yet seldom, if ever, from the men of the former Church, but from the Gentiles who were before in ignorance. The subject which now comes to be treated of is concerning such Gentiles.

2911. Verse 3. *And Abraham arose from upon the faces of his dead, and spake to the sons of Heth, saying. Abraham arose,* signifies elevation; *from upon the faces of his dead,* signifies in that night; *and spake to the sons of Heth, saying,* signifies those with whom was a new spiritual church.

2912. *Abraham arose.*—That hereby is signified elevation, appears from the signification of arising, as implying somewhat of elevation, concerning which see n. 2401, 2785, in the present case elevation from grief, because a new church was about to be raised up instead of the former. That *from upon the faces of his dead,* signifies in that night, appears from the signification of dying, of death, and of the dead, as denoting night as to the state of the church, concerning which see above, n. 2908.

2913. *And spake to the sons of Heth, saying.*—That hereby are signified those with whom was a new spiritual church, may appear from the signification of Heth and of Hittite. There were several inhabitants of the land of Canaan, who are enumerated in the Word throughout, and amongst them the Hittites, see Gen. xv. 20; Exod. iii. 8, 17; xiii. 5; xxiii. 23; Deut. vii. 1; xx. 17; Joshua iii. 10; xi. 3; xii. 8; xxiv. 11; 1 Kings ix. 20, and in other places; several of them were of the Ancient Church, which, as may be seen, n. 1238, 2385, was extended over several lands, and also over the land of Canaan. All who were of that church acknowledged charity as a principal [constituent of the church], and all their doctrinals were doctrinals of charity or of life. They who cultivated the doctrine of faith were called Canaanites, and were separated from the other inhabitants of the land of Canaan, Numb. xiii. 29; see also n. 1062, 1063, 1076. The Hittites were among the better sort of inhabitants of the land of Canaan, as may also appear from these considerations, that Abraham dwelt amongst them and afterwards Isaac and Jacob, and were also buried there, and that they behaved themselves with piety and modesty towards Abraham, as is very manifest from what is related of them in this

chapter, particularly in verses 5, 6, 10, 11, 14, 15. Hence it is that by this people, as by a well-disposed nation, is represented and signified the spiritual church, or the truth of the church. But it came to pass with these as with the rest of the nations who composed the Ancient Church, that in process of time they declined from charity or the good of faith, and hence it is that by them is afterwards signified what is false in the church, as in Ezekiel xvi. 3, 45, and in other places. That still the Hittites were among the more honorable, may appear from this consideration, that Hittites were attendant on David, as Abimelech, 1 Sam. xxvi. 6, and Uriah, who was a Hittite, 2 Sam. xi. 3, 6, 17, 21; whose wife was Bathsheba, of whom David had Solomon, 2 Sam. xii. 24. That Heth signifies exterior knowledges which have respect to life, and which are the external truths of the spiritual church, may be seen, n. 1203.

The subject treated of in this verse is concerning a new church which the Lord establishes when the former church expires; and the subject treated of in the subsequent verses is concerning the reception of faith amongst the men of the church; it is not to be supposed that any church is treated of as raised up among the sons of Heth, but only in general the raising up of a spiritual church by the Lord, after that the former church is fallen away or consummated; the sons of Heth are only representative and significative. See on this occasion what hath been said above concerning churches, namely, that every church in process of time decreases and is contaminated, n. 494, 501, 1327, 2422. That it recedes from charity, and produces evils and falses, n. 1834, 1835. That in such case the church is said to be vastated and desolated, n. 407—411, 2243. That the church is established amongst the Gentiles, and why, n. 1366. That there is always preserved somewhat of a church, in the church which is vastated, as a nucleus, n. 468, 637, 931, 2422. That mankind would perish unless there was a church on the earth, in the same. That the church is as the heart and lungs in the great body, that is, in the human race, n. 637, 931, 2054, 2853. Concerning the quality of the spiritual church, n. 765, 2669. That charity, and not faith separate from charity, constitutes the church, n. 809, 916. That the church would be one if all had charity, notwithstanding a difference as to doctrinals and worship, n. 1285, 1316, 1798, 1799, 1834, 1844, 2385. That all men on the earth, who are in the Lord's Church, notwithstanding their dispersion, still as it were make one, as in the heavens, n. 2853. That every church is internal and external, and both together constitute one, n. 409, 1083, 1098, 1100, 1242. That the external church is nothing, if it be not also internal, n. 1795. That the church is compared to the rising and setting of the sun, to the seasons of the year, and also to the times of the day, n. 1837. That the last judgment is the last time of the church, n. 900, 931, 1850, 2117, 2118.

2914. Verse 4. *I am a stranger and sojourner with you, give me possession of a sepulchre with you, and I will bury my dead from before me.* *I am a stranger and sojourner with you*, signifies their first state, that although the Lord was unknown to them, still he could be with them: *give me possession of a sepulchre with you*, signifies that they might be regenerated: *and I will bury my dead from before me*, signifies that thus he would emerge and rise again from the night in which they were.

2915. *I am a stranger and sojourner with you.*—That hereby is signified their first state, that although the Lord was unknown to them, still he could be with them, appears from the representation of Abraham as denoting the Lord, whereof much has been said above; and from the signification of being a stranger with them, and being a sojourner with them, as denoting being unknown and still being with them. That this is the internal sense of these words is evident from what precedes and from what follows; for the subject treated of is concerning a new church, and in this verse concerning the first state thereof, which is such, that the Lord is unknown to the members of the church, but nevertheless, inasmuch as they live in the good of charity, as to civil life are principled in justice and equity, and as to moral life in honesty and decorum, they are therefore in such a state that the Lord can be with them. For the Lord's presence with man is in goodness, and consequently in justice and equity, and moreover in honesty and decorum: (honesty is the sum of all moral virtues, decorum is only the form thereof:) for these are the good things which succeed one another in order, and are planes in man, on which conscience is founded by the Lord, and consequently intelligence and wisdom. But they who are not thus from the heart or affection, are incapable of having anything of heaven sown within them, there being no plane, nor ground, consequently nothing recipient. And inasmuch as nothing of heaven can be inseminated, neither can the Lord, for the same reason, be present. The presence of the Lord is spoken of according to goodness, that is, according to the quality of good, and the quality of good according to the state of innocence, love and charity, in which the truths of faith are implanted, or are capable of being implanted.

2916. *Give me possession of a sepulchre with you.*—That hereby is signified that they might be regenerated, appears from the signification of a sepulchre; sepulchre in the internal sense of the Word signifies life or heaven, and in the opposite sense death or hell; the reason why it signifies life or heaven is, because the angels, who are in the internal sense of the Word, have no idea of a sepulchre, inasmuch as they have no idea of death, wherefore instead of a sepulchre they perceive nothing else but a continuation of life, consequently resurrection; for man rises again as to his spirit, and is buried as to his body, see n, 1854;

and whereas burial signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection, inasmuch as he then dies as to the old man, and rises again as to the new. By regeneration a man from being dead becomes alive: hence comes the signification of a sepulchre in an internal sense; that an idea of regeneration occurs to the angels, when an idea of a sepulchre is presented, is evident also from what was related concerning infants, n. 2299.

The reason why sepulchre, in an opposite sense, signifies death or hell is, because the wicked do not rise again to life, and therefore when the subject treated of is concerning the wicked, and mention is made of a sepulchre, in this case there occurs to the angels no other idea than that of hell; this is the reason why hell in the Word is also called a sepulchre. That sepulchre signifies resurrection and also regeneration, is evident from these words in Ezekiel, "Therefore prophesy, and say unto them, thus saith the Lord Jehovah, behold *I will open your sepulchres, and will cause you to ascend out of your sepulchres*, O my people, and will bring you to the land of Israel, and ye shall know that I am Jehovah, in my opening *your sepulchres*, and causing you to ascend out of *your sepulchres*, O my people, and I will give My spirit into you, and ye shall live, and I will place you on your own land, xxxvii. 12—14; in this passage the prophet treats of vivified bones, and in an internal sense of regeneration; that he treats of regeneration, is very evident, for it is said, "I will give My spirit into you, and ye shall live, and I will place you on your own land;" Sepulchre here denotes the old man, with his evils and falsities, which to open and from which to ascend, is to be regenerated; thus the idea of a sepulchre perishes and is as it were put off, when the idea of regeneration, or new life, succeeds.

The same is implied by the "*sepulchres being opened*, and many bodies of sleeping saints *rising*, and going forth out of *their sepulchres* after the Lord's resurrection, and entering into the holy city, and appearing to many," Matt. xxvii. 52, 53; denoting resurrection by virtue of the Lord's resurrection, and in an anterior sense every particular resurrection. By the Lord's raising Lazarus from the dead, John xi., is also implied the raising up of a new church from amongst the Gentiles, for all the miracles which were wrought by the Lord, as being divine, involved states of his church. The like is implied also by what is related of the man, who, being cast into the sepulchre of Elisha, came to life again on touching the prophet's bones, 2 Kings xiii. 20, 21; for by Elisha was represented the Lord. Inasmuch as burial signified resurrection in general, and every particular resurrection, therefore the ancients were especially solicitous about their burials and the places where they were buried, as appears from the case of Abraham, in that he was

buried in Hebron in the land of Canaan, and also Isaac and Jacob with their wives, Gen. xlvii. 29—31 ; xlix. 30—32 ; and from the case of Joseph in that his bones were carried from Egypt into the land of Canaan, Gen. l. 25 ; Exod. xiii. 19 ; Joshua xxiv. 32 ; and from the case of David and the kings after him, in that they were buried in Zion, 1 Kings ii. 10 ; xi. 43 ; xiv. 31 ; xv. 8, 24 ; xxii. 50 ; 2 Kings viii. 24 ; xii. 20 ; xiv. 20 ; xv. 7, 38 ; xvi. 24 ; the reason was, because the land of Canaan and also Zion represented and signified the Lord's kingdom, and burial represented and signified resurrection ; but that place contributes nothing to resurrection may be obvious to every one. That burial signifies resurrection to life, is manifest also from other representatives, as where it is ordered that the wicked should not be bemoaned, neither buried, but should be cast out, Jer. viii. 2 ; xiv. 16 ; xvi. 4, 6 ; xx. 6 ; xxii. 19 ; xxv. 33 ; 2 Kings ix. 10 ; Rev. xi. 9 ; and that the wicked, who were buried, should be cast out from their sepulchres, Jer. viii. 1, 2 ; 2 Kings xxiii. 16—18. But that sepulchre, in an opposite sense, signifies death or hell, may be seen in Isaiah xiv. 19—21 ; Ezek. xxxii. 21—23, 25, 27 ; Psalm lxxxviii. 5, 6, 11, 12 ; Numb. xix. 16, 18, 19.

2917. *And I will bury my dead from before me.*—That hereby is signified that thus he would emerge and rise again from the night which was with them, appears from the signification of burying, as denoting to rise again, concerning which, see immediately above, in 2916 ; and from the signification of dead, as denoting a state of shade or night, that is, of ignorance, concerning which, see also above, n. 2908, 2912, from which state the Lord emerges and rises again with man, when he is acknowledged by man ; before this he is in night, because he doth not appear. He rises again with every one that is regenerated.

2918. Verses 5, 6. *And the sons of Heth answered Abraham, saying unto him, Hear us, my Lord, thou art a prince of God in the midst of us, in the choice of our sepulchres bury thy dead ; none of us shall withhold from thee his sepulchre, from burying thy dead.* *The sons of Heth answered Abraham, saying unto him,* signifies a reciprocal state with those who were of the new church. *Hear us,* signifies reception : *my Lord, thou art a prince of God in the midst of us,* signifies the Lord as to goodness and truth divine with them : *in the choice of our sepulchres,* signifies well pleasing as to regeneration : *bury thy dead,* signifies that thus they should emerge out of night, and be raised up into life : *none of us shall withhold from thee his sepulchre,* signifies that all were prepared to receive regeneration : *from burying thy dead,* signifies that they might emerge out of night and be raised up.

2919. *The sons of Heth answered Abraham, saying, unto him.*—That hereby is signified a reciprocal state with those who were of the new church, appears from the signification of answering, when assent is given to what is asked, as denoting what is reciprocal ;

and from the signification of the sons of Heth, as denoting those who were of the new spiritual church, see n. 2913.

2920. *Hear us.*—That thereby is signified reception, appears from the signification of the expression hear us, as denoting reception, when it is used in the way of reply, to express assent to somewhat proposed.

2921. *My Lord, thou art a prince of God in the midst of us.*—That hereby is signified the Lord as to goodness and truth divine with them, appears from the signification of Lord, and of prince of God, and from the signification of the midst of us: that the term Lord is used, when good is treated of, is evident from the Word of the Old Testament, where Jehovah, is sometimes called Jehovah, sometimes God, sometimes Lord, sometimes Jehovah God, sometimes the Lord Jehovah, sometimes Jehovah Zebaoth, and this from a secret ground, which can be known only from the internal sense. In general, when the subject treated of is concerning the celestial things of love, or concerning good, then he is called Jehovah, but when the subject treated of is concerning the spiritual things of faith, or concerning truth, then he is called God; but when concerning both together then he is called Jehovah God; and when concerning the divine power of good, or omnipotence, then he is called Jehovah Zebaoth, or Jehovah of Hosts, and also Lord, so that Jehovah Zebaoth and Lord are of the same sense and signification; hence, namely, from the power of good, also men and angels are called lords, and in an opposite sense they are servants who have either no power, or a power derived from lords. From these considerations it may appear, that Hear my lord, in an internal sense, signifies the Lord as to goodness, which will be presently illustrated from the Word: but prince of God signifies the Lord as to the power of truth, or as to truth, as may appear from the signification of prince, or of princes, as denoting primary truths, concerning which see n. 1482, 2089, and from this consideration, that he is called a prince of God, for the appellation God is used in treating of truth and the appellation Jehovah in treating of good, see n. 2586, 2769, 2807, 2822: that in the midst of us denotes amongst them or with them appears without explanation.

That in the Word of the Old Testament, Jehovah Zebaoth and the Lord have the same sense and signification, appears from Isaiah, "The zeal of *Jehovah Zebaoth* will do this; *the Lord* hath sent a word unto Jacob, and it hath fallen in Israel," ix. 7, 8; and again, "A mighty king shall rule over them, saith *the Lord Jehovah of Zebaoth*," xix. 4. So in Malachi, "Behold *the Lord*, whom ye seek, shall suddenly come to His temple, and the angel of the covenant whom ye desire, behold He cometh, saith *Jehovah Zebaoth*," iii. 1; and still more manifestly in Isaiah, "I saw the *Lord* sitting on a throne high and lifted up! above it stood the seraphim; each had six wings; one cried to another, Holy, holy,

holy, *Jehovah Zebaoth*, woe unto me, because I am cut off, because mine eyes have seen the king *Jehovah Zebaoth*, and I have heard the voice of *the Lord*," vi. 1, 3, 5, 8; from which passages it is evident that *Jehovah Zebaoth* and the *Lord* have the same sense; but the appellation *Lord Jehovah* is used, when the aid of omnipotence is more especially sought for and supplicated, as in Isaiah, "Say to the cities of Judah, behold your God, behold the *Lord Jehovah* shall come in strength, and His arm shall rule for Him: behold His reward is with Him, and his work before Him; as a shepherd He shall feed His flock," xl. 9—11: see further to the same purpose, Isaiah, xxv. 8; chap. xl. 10; chap. xlviii. 16; chap. l. 4, 5, 7, 9; chap. lxi. 1; Jer. ii. 22; Ezek. viii. 1; chap. xi. 13, 17, 21; chap. xii. 10, 19, 28; chap. xiii. 8, 13, 16, 18, 20; chap. xiv. 4, 6, 11, 18, 20, 21; Micah i. 2; Psalm lxxi. 5, 16; and in several other places. Moreover in the Word of the Old Testament, the appellation *Lord* implies the same thing as the appellation *Jehovah*, in that it is used when the subject treated of is concerning goodness, wherefore also *Lord* is distinguished from *God*, in like manner as *Jehovah* is, as in Moses, "*Jehovah* our God, He is *God* of gods, and *Lord* of lords," Deut. x. 17; and in David, "Confess to the *God* of gods, because His mercy endureth for ever; confess to the *Lord* of lords, because His mercy endureth for ever," Psalm cxxxvi. 1, 2, 3.

But in the Word of the New Testament, in the evangelists and in the Apocalypse, there is no mention made of *Jehovah*, but instead of *Jehovah* the appellation *Lord* is used, and this for secret reasons, of which we shall speak presently. That in the Word of the New Testament the appellation *Lord* is used, instead of *Jehovah*, may appear evident from the following passage, "Jesus said, the first of all the commandments is, Hear O Israel, the *Lord* our *God* is one *Lord*, therefore thou shalt love the *Lord* thy *God* with all thy heart, and with all thy soul, and with all thy thought, and with all thy strength," Mark xii. 29, 30; which is thus expressed in Moses, "Hear O Israel, *Jehovah* our *God* is one *Jehovah*, and thou shalt love *Jehovah* thy *God* with all thy heart, and with all thy soul, and with all thy strength," Deut. vi. 4, 5; where it is manifest the appellation *Lord* is used instead of *Jehovah*: in like manner in the Apocalypse, "Behold a throne was set in heaven, and one sat on the throne; and round about the throne were four animals full of eyes before and behind, each had for himself six wings round about, and within full of eyes; and they said, Holy, holy, holy, *Lord* God omnipotent," chap. iv. 2, 6, 8; which is thus expressed in Isaiah, "I saw the *Lord* sitting on a throne high and lifted up; the seraphim were standing above it, each had six wings; and one cried to another, Holy, holy, holy, *Jehovah Zebaoth*," vi. 1, 3, 5, 8; in which passage of the Apocalypse, the appellation *Lord* is used for *Jehovah*, or *Lord* God omnipotent for *Jehovah Zebaoth*; that the four animals are

seraphim or cherubim, is plain from Ezekiel, chap. i. 5, 13—15, 19; x. 15: that in the New Testament the Lord is Jehovah, appears also from several other passages, as in Luke, "*The angel of the Lord* appeared to Zachariah," i. 11; where the angel of the Lord is the angel of Jehovah: again in the same evangelist, "*The angel saith to Zachariah concerning his son, many of the sons of Israel shall he turn to the Lord their God,*" i. 16; where to the Lord their God means to Jehovah God: again in the same evangelist, "*The angel saith to Mary concerning Jesus, He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto Him the throne of David,*" i. 32; where the Lord God denotes Jehovah God: again, "*Mary said, My soul doth magnify the Lord, and my spirit hath exalted itself in God my Saviour,*" i. 46, 47; where the Lord also denotes Jehovah: again, in the same evangelist, "*Zacharias prophesied, saying, Blessed be the Lord God of Israel,*" i. 65; where the Lord God denotes Jehovah God: again in the same evangelist, "*The angel of the Lord stood near them,*" (speaking of the shepherds,) "*and the glory of the Lord shone round about them,*" ii. 9; where the angel of the Lord and the glory of the Lord denote the angel of Jehovah and the glory of Jehovah: so in Matthew, "*Blessed is he that cometh in the name of the Lord,*" xxi. 9; chap. xxiii. 39; Luke xiii. 35; John xii. 13; where the name of the Lord denotes the name of Jehovah; not to mention other passages, as Luke i. 28; chap. ii. 15, 22—24, 29, 38, 39; chap. v. 17; Mark xii. 9, 11.

Amongst other secret reasons for calling Jehovah Lord, were the following, namely, that if it had been declared at that time, that the Lord (our Lord Jesus Christ) was the Jehovah so often mentioned in the Old Testament, see n. 1736, it would not have been received, because it would not have been believed; and further, because the Lord was not made Jehovah as to His Humanity also, until He had in every respect united the Divine Essence to the Humanity, and the Humanity to the Divine, see n. 1725, 1729, 1733, 1745, 1815, 2156, 2751; the plenary unition was effected after the last temptation, which was that of the cross, wherefore the disciples after the resurrection always called Him Lord, John xx. 2, 13, 15, 18, 20, 25; chap. xxi. 7, 12, 15—17, 20; Mark xvi. 19, 20; and Thomas said, "*My Lord and My God,*" John xx. 28; and inasmuch as the Lord was the Jehovah, who is so often mentioned in the Old Testament, therefore also He said to the disciples, "*Ye call me Master and Lord, and ye say right, for I am,*" John xiii. 13, 14, 16; by which words is signified that He was Jehovah God; He is here called Lord as to goodness, and Master as to truth. That the Lord was Jehovah, is understood also by the words of the angel to the shepherds, "*Unto you is born to day a Saviour, who is Christ the Lord,*" Luke ii. 11; where Christ denotes the Messiah, the Anointed, the King, and the Lord denotes Jehovah, the former

having respect to truth, the latter to goodness. They who examine the Word without much attention, cannot know this, believing that our Saviour, like others, was called Lord merely from respect and veneration, when yet He had this appellation in consequence of His being Jehovah.

2922. *In the choice of our sepulchres.*—That hereby is signified what is well-pleasing as to regeneration, appears from the signification of choosing, of choice, and of chosen, as denoting what is wished for or well-pleasing; and from the signification of sepulchre, as denoting resurrection and regeneration, see above, n. 2916.

2923. *Bury thy dead.*—That hereby is signified that thus they should emerge from night, and be raised into life, appears from the signification of burying, as denoting to rise again or to be raised into life, concerning which see n. 2916; and from the signification of dead, as denoting night as to the good (affections) and truths of faith, concerning which see n. 2908, 2912, 2917.

2924. *None of us shall withhold from thee his sepulchre.*—That hereby is signified that all were ready to receive regeneration, appears from the signification of sepulchre, as denoting regeneration, see n. 2916; and from the signification of not withholding, as denoting a will to receive.

2925. *From burying thy dead.*—That hereby is signified that they might emerge from night and be raised up, appears from the signification of burying, and of dead, as denoting to be raised up from night as to the good (affections) and truths of faith, concerning which see above, n. 2923, where the same words occur.

2926. Verses 7, 8. *And Abraham arose, and bowed himself to the people of the land, the sons of Heth. And spake with them, saying, If it is in your soul to bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar. Abraham arose and bowed himself,* signifies the joy of the Lord by reason of a kind reception: *to the people of the land, the sons of Heth,* signifies by those who were of the new spiritual church: *and spake with them, saying,* signifies thought and perception concerning them: *If it is in your soul,* signifies if from the affection of truth from the heart: *to bury my dead from before me,* signifies that they were willing to emerge from night and to rise again: *hear me,* signifies that they should obey: *and intercede for me with Ephron the son of Zohar,* signifies those with whom the truth and good of faith might be received.

2927. *Abraham arose and bowed himself.*—That hereby is signified the joy of the Lord by reason of a kind reception, appears from the signification of arising, as implying somewhat of elevation, see n. 2401, 2785; by gladness and joy the mind is elevated, therefore it is here said he arose; and from the representation of Abraham, as denoting the Lord, of which we have spoken frequently above; and from the signification of

bowing himself, as denoting to rejoice; bowing is a gesture of the body proceeding both from humiliation and from joy; that it here proceeds from joy, and this by reason of a kind reception, is evident both from what precedes and from what follows.

2928. *To the people of the land, the sons of Heth.*—That hereby is signified by those who were of the spiritual church, appears from the signification of people, as denoting those who are principled in truths, consequently the spiritual, see n. 1259, 1260; and from the signification of land, as denoting the church, see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118; and from the signification of the sons of Heth, as denoting those who were of the new spiritual church, see above, n. 2913. There is mention made of the people of the land in the Word throughout, where the subject treated of is concerning Israel and concerning Jerusalem, and thereby is signified, in an internal sense, the spiritual church, or those who are of the spiritual church, for by Israel and by Jerusalem are meant that church: when the subject treated of is concerning Judah and concerning Zion, then the term nation is used, and by nation is signified the celestial church, for by Judah and Zion is meant this church: that the people of the land is spoken of, when the subject treated of is concerning Israel and concerning Jerusalem, appears from several passages of the Word, consequently where the spiritual church is treated of, as in Ezekiel, “Say unto the *people of the land* thus saith the Lord Jehovih to the inhabitants of *Jerusalem*, to the land of Israel, they shall eat their bread in sorrow, and shall drink their waters in devastation, to the end that the *land* thereof may be given to devastation, the inhabited cities shall be wasted, and the *land* shall be desolate,” xii. 19, 20; where, in an internal sense, Jerusalem and the land of Israel denote the spiritual church; bread and waters denote charity and faith, or goodness and truth; the land denotes the church itself, which is said to be wasted as to goodness, and desolate as to truth. Again in the same prophet, “The house of Israel shall bury Gog and his multitude, that they may cleanse the *land* seven months, and all the *people of the land* shall bury,” xxxix. 12, 13; Gog denotes external worship separate from internal, which is idolatrous, see n. 1151; the house of Israel denotes the spiritual church as to goodness, the people of the land as to truth; the land denotes the church itself; the reason why land denotes the church is, because the land of Canaan represented the kingdom of the Lord, consequently the church, for the Lord’s kingdom in the lands is the church. Again, in the same prophet, “All the *people of the land* shall be for this oblation to the prince of *Israel*; and the prince shall offer in that day for himself and for all the *people of the land*, a bullock of sin: the *people of the land* shall bow themselves at the inner door of the gate, on the sabbaths and the new-moons. And the *people of the land* shall

enter in on the stated feasts," xlv. 16, 22; xlv. 3, 9; speaking of the New Jerusalem, that is of the Lord's spiritual kingdom; they who are therein are called the people of the land, Prince is Truth Divine which is from the Lord. They are called sons of Heth, because sons signify truths, see n. 489, 491, 533, 1147, 2623; the reason why truths are predicated of the spiritual is, because the spiritual by truths are initiated into goodness, that is by faith into charity; and whereas they do good from the affection of truth, not knowing it to be good from any other ground but because they are so instructed; therefore their conscience also is founded on those truths of faith, see n. 1155, 1177, 2046, 2088, 2184, 2507, 2715, 2716, 2718.

2929. *Spake with them, saying.*—That hereby is signified thought and perception concerning them, appears from the signification of speaking and saying, as denoting to think and perceive, see n. 1898, 1919, 2080, 2271, 2287, 2506, 2515, 2552, 2619.

2930. *If it is in your soul.*—That hereby is signified, if from the affection of truth from the heart, appears from the signification of soul in an internal sense. In the Word throughout occur these expressions, from the heart and from the soul, or from the whole heart and from the whole soul, whereby is signified, from all the will and from all the understanding. That man has two faculties, namely, the will and the understanding, may be plain to every one, also that the will is a faculty separate from the understanding, *for we may understand what is good and true, and yet will what is evil and false.* Man from the beginning was so created, that his will and understanding should make one, so that he should not think anything but what he willed, nor will anything but what he thought; such is the state with the celestial, and such was the state in the celestial church, which was called man or Adam. But with the spiritual, or in the spiritual church, one faculty is separate from the other, namely, the intellectual from the will faculty, and man as to the former part, namely, the intellectual, is reformed by the Lord, and therein is formed a new will and a new understanding, see n. 863, 875, 895, 897, 927, 928, 2023, 2044, 2256. The new will therein, which is from the Lord, is what is called heart, and the new understanding is what is called soul, and when it is said, from the whole heart and from the whole soul, thereby is signified from all the will and from all the understanding. This is what is signified by heart and soul in Moses, where it is written, "Thou shalt love Jehovah thy God with *all thy heart*, and with *all thy soul*, and with all thy strength," Deut. vi. 5; and again, "Now, O Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to go in all His ways, and to love Him, and to serve Jehovah thy God with *all thy heart*, and with *all thy soul*,"

Deut. x. 12; chap. xi. 13; and again, "This day Jehovah thy God commandeth thee to do these statutes and judgments, and thou shalt keep and do them, with thy *whole heart*, and with thy *whole soul*," Deut. xxvi. 16; so in the Book of Kings, "David said to Solomon, Jehovah shall establish His Word which he spake over me, saying, If thy sons take heed unto their way, to walk before Me in truth with *all their heart*, and with *all their soul*, saying, there shall not be cut off from thee a man from the throne of Israel," 1 Kings ii. 4; so in Matthew, "Thou shalt love the Lord thy God from thy *whole heart*, and in thy *whole soul*," xxii. 37; Mark xii. 29, 30. The like is said also concerning Jehovah or the Lord, because thence comes the affection of goodness which is of the will, and the affection of truth which is of the understanding with the man of the church, as in Samuel, "I will raise up to Myself a faithful priest, according to what is in *My heart*, and in *My soul*," 1 Sam. ii. 35; and in Jeremiah, "I will rejoice over them, to do them good, and I will plant them in this land in truth, with all *My heart*, and with all *My soul*," xxxii. 41. Soul also signifies the affection of truth in other passages of the Word throughout, as in Isaiah, "With *my soul* have I desired Thee in the night, also with my spirit in the midst of me have I sought thee in the morning, because according as Thy judgments are in the earth, the inhabitants of the world learn justice," xxvi. 9; where soul denotes the affection of truth, and spirit the affection of goodness: that judgments are spoken of truths, and justice of goodness, may be seen, n. 2235.

Again, in the same prophet, "The fool speaketh foolishness, to make empty the hungry soul, and to cause to fail the (soul) thirsting for drink," xxxii. 6; where hungry soul denotes the desire of good, which the fool makes empty, and the soul thirsting for drink denotes the desire of truth, which the fool causeth to fail; so in Jeremiah, "Their *soul* shall become as a watered garden; and I will water the *wearied soul*, and will fill every *sorrowful soul*," xxxi. 12, 25; where soul denotes the affection of truth and of goodness: again in the same prophet, "All her people groan, they seek bread, they have given their desirable things for food, to bring back *the soul*. The Comforter that bringeth back *my soul*, is far from me, my sons are become desolate; they have sought food for themselves, that they might bring back *their soul*," Lam. i. 11, 16, 19; where soul denotes the affection of goodness and of truth; food denotes wisdom and intelligence. It is said that soul signifies the affection of truth from the heart, because there are affections of truth which are not from the heart, as those which are grounded in self-love or the love of eminence, in worldly love or the love of gain, and in the love of meriting; from these various kinds of love, affections of truth derive existence, but they are not genuine affections, for they originate in

the will of the flesh, and not in the heart; what is from the heart is from the Lord. Moreover the term soul, as used in the Word, signifies in an universal sense all life, see n. 1000, 1005, 1040, 1742; for soul in an universal sense is that by and from which another thing is and lives, thus the soul of the body is its spirit, for by and from the spirit the body lives; but the soul of the spirit is its life still more interior, by and from which it hath wisdom and intelligence.

2931. *To bury my dead from before me.*—That hereby is signified that they were willing to emerge from night and to rise again, appears from the signification of burying, as denoting to rise again; and from the signification of dead, as denoting night in respect to the goods and truths of faith, concerning which, see n. 2923, 2925; where the same words occur.

2932. *Hear me.*—That hereby is signified that they should obey, appears from the signification of hearing, as denoting to obey, see n. 2542.

2933. *And intercede for me with Ephron the son of Zoar.*—That hereby are signified those with whom the truth and good of faith could be received, may appear from this consideration, that the field, and the cave in the field, where Sarah was to be buried, was Ephron's, and inasmuch as by burial is signified regeneration, see n. 2916, it follows that by Ephron are signified those with whom the truth and good of faith could be received. The sons of Heth represent also the same, so far as they were of the city of Ephron, and so far as they were the people thereof. By interceding is here signified to be prepared to receive.

2934. Verse 9. *And let him give me the cave of Machpelah, which is his, which is in the end of his field, in full money let him give it me, in the midst of you, for the possession of a sepulchre. Let him give me the cave of Machpelah, which is his,* signifies the obscure state of faith which was in them: *which is in the end of the field,* signifies where there is little of the Church: *in full money (silver),* signifies redemption by truth: *let him give it to me in the midst of you for a possession of a sepulchre,* signifies possession, thus by regeneration.

2935. *Let him give me the cave of Machpelah.*—That hereby is signified faith in obscurity, appears from the signification of cave, as denoting what is obscure, see n. 2463; and from the signification of Machpelah, as denoting faith which is obscure. The reason why cave signifies what is obscure is, because it is a dark place; when it is said the cave of a mountain, it then denotes an obscure state of goodness, but when it is said the cave of a field, it then denotes truth in obscurity. Inasmuch as it is here said the cave of Machpelah, and Machpelah was where there was a field, in the end of which was a cave, it denotes truth in obscurity, or, what is the same thing, faith in obscurity, and hence also it is evident that Machpelah denotes faith which is in

obscurity. They who become regenerated and are made spiritual, are for the most part in obscurity as to truth. Goodness indeed flows into them from the Lord, but truth not so, wherefore between the Lord and good in man there is given a parallelism and correspondence, but not between the Lord and truth, see n. 1832. The chief reason whereof is, because they do not know what good is ; and although they may know, yet they do not believe from the heart ; and so long as good is obscure with them, so long also is truth, for all truth is from good. But that the Lord is goodness itself, and that everything of love to Him, and of charity towards our neighbor, is goodness, and that everything which asserts and confirms this is truth, they know but very obscurely. Yea, they even entertain doubts herein, and admit reasonings against it ; and so long as they are in such a state, it is impossible for the light of truth from the Lord to flow in. Yea, they think of the Lord as of another man, and not as of God, and they think of love to Him, from a kind of worldly love ; they scarce know what the genuine affection of charity towards their neighbor is, yea, or, what is meant by charity, and what by neighbor, when yet these things are essentials. Hence it is evident in what obscurity the spiritual dwell ; and still more so before regeneration, which is the state here described.

2936. *Which is in the end of the field.*—That hereby is signified where there is little of the church, appears from the signification of end or extremity, as denoting a little ; and from the signification of field, as denoting the church, and also doctrine belonging to the church, see n. 368. That end or extremity denotes what is little, may appear from the description of land, of ground, and of fields in the Word ; their middle signifies much, but their extreme signifies little ; this extreme is also called circuit ; the reason is, because about the extreme the representative expires ; thus in the present case, the end of the field signifies little of the church.

2937. *In full silver.*—That hereby is signified redemption by truth appears from the signification of silver, as denoting truth, see n. 1551 ; and from the signification of the expression let him give me in silver, or for silver, as denoting to buy, and in a spiritual sense, to redeem : that the spiritual are said to be bought with silver, may be seen, n. 2048, that is, redeemed by truth ; the reason is, because by the truth of faith they are regenerated, namely, are introduced to goodness ; for the spiritual man has no perception of goodness, like the celestial man, but it is truth, by which he knows, and from which he afterwards acknowledges, what is good, and when he acknowledges and believes then it becomes good to him, and he is affected with it as goodness, which is such as truth is to him ; hence it is that the spiritual are said to be redeemed by truth : still however the quality of goodness is not born and produced from truth, but from the flowing in of good into corresponding truth.

2938. *Let him give it me in the midst of you for the possession of a sepulchre.*—That hereby is signified possession, thus by regeneration, may appear without explanation, for that sepulchre denotes regeneration, was shown above, n. 2916.

2939. Verse 10. *And Ephron was sitting in the midst of the sons of Heth, and Ephron the Hittite answered Abraham in the ears of the sons of Heth, all that entered the gate of his city, saying. Ephron was sitting in the midst of the sons of Heth,* signifies those by whom the good and truth of faith could primarily be received : *and Ephron the Hittite answered Abraham,* signifies the state of their reception : *in the ears of the sons of Heth,* signifies obedience : *all that entered the gate of his city, saying,* signifies as to doctrinals whereby faith comes.

2940. *Ephron was sitting in the midst of the sons of Heth.*—That hereby are signified those with whom the good and truth of faith could primarily be received, appears from the representation of Ephron, and also from the signification of the sons of Heth, as denoting those with whom the good and truth of faith could be received, and with whom a new church was established, see n. 2913, 2933 ; and from the signification of midst or in the midst as denoting what is primary, or principal, and also inmost, see n. 1074. That midst in an internal sense signifies what is primary or principal, and also inmost, arises from representatives in another life. When anything good is represented by spiritual ideas, then the best is presented in the midst, and the decreases of goodness are presented by degrees from the midst, and lastly at the circumference those things which are not good ; and hence it is, that in the midst there is both what is primary or principal, and also what is inmost ; the ideas of thought are thus also represented, and so likewise are affections, and all changes of state, in such a sort, that things good or evil vary according to their situation towards the midst. This originates in the form of things spiritual and celestial, which is of such a nature.

2941. *And Ephron the Hittite answered Abraham.*—That hereby is signified the state of their reception, appears from the signification of answering, when assent is given, as denoting reception : which is also evident from what presently follows : Ephron is here called Hittite, that he may represent the spiritual church, as head and chief.

2942. *In the ears of the sons of Heth.*—That hereby is signified obedience, appears from the signification of ear, as denoting obedience, see n. 2542.

2943. *All that entered the gate of his city, saying.*—That hereby is signified as to doctrines by which faith comes, appears from the signification of gate, as denoting entrance, consequently that which introduces, in like manner as door, see n. 2145, 2152, 2356, 2385 ; and from the signification of city, as denoting truth which is of faith, see n. 402, 2268, 2450, 2451, 2712. Cities in

the Antient Church were not like those of succeeding and of modern times, namely, companies and congregations, but they were members of single families dwelling together. The family of one parent constituted a city; as the city of Nahor, to which Abraham's servant came, when he betrothed Rebecca to Isaac, Gen. xxiv. 10, was the family of Nahor which was there; and as Shechem the city of Shechem, to which Jacob came when he left Padan-Aram, Gen. xxxiii. 18, chap. xxxiv., was the family of Hamor and Shechem, which was there; the case was the same with all the other cities of that time: and whereas it was received traditionally from the most ancient people, that nations and families represented heavenly societies, consequently the things of love and charity, see n. 685, 1159, it came hence to pass, that when city is mentioned instead of family, and people instead of nation, thereby is signified truth which is of faith: hence also the city of God and the holy city in a genuine sense, signify faith in the Lord. And inasmuch as city signified faith, the gate of the city signified doctrinal things, because these introduce to faith. In the representative Jewish Church, this was also signified by the judges and elders sitting in the gate of the city, and their judging, appears from the historical parts of the Word, and also from Zechariah, "These are the words which ye shall do; Speak ye every man truth to his companion, execute the judgment of truth and peace in your gates," viii. 16. And in Amos, "Hate evil and love good, and *establish judgment in the gate*," v. 15. That gate also signifies the passage to the rational mind, and that the rational mind is compared to a city, may be seen, n. 2851.

2944. Verse 11. *Nay, my Lord, hear me, the field give I thee, and the cave which is therein give I thee, in the eyes of the sons of my people give I it thee, bury thy dead. Nay, my Lord, hear me*, signifies that first state spoken of above: *the field give I thee, and the cave which is therein give I thee*, signifies preparation from themselves as to the things of the church and of faith: *in the eyes of the sons of my people give I it thee*, signifies according to the understanding of all: *bury thy dead*, signifies that they might emerge from night and be raised up again.

2945. *Nay, my Lord, hear me*.—That hereby is signified that first state spoken of above, n. 2935, 2936, namely, that they were in an obscure state of faith, appears from the denial, in that they were not willing to give ear to Abraham, that he should give full silver (verse 9) that is, in an internal sense, that they should be redeemed of the Lord, but that they were willing to prepare themselves as to the things of the church and of faith, that is, to reform themselves: these words, "nay, my Lord, hear me," involve a state, namely, a state of their thought concerning redemption and reformation, for there immediately follows a proposal.

2946. *The field give I thee, and the cave which is therein give I thee.*—That hereby is signified preparation from themselves as to the things of the church and of faith, appears from the signification of field, as denoting the church, see n. 368, 2936 ; and from the signification of the cave which was therein, namely, in the field, as denoting an obscure state of faith, see above, n. 2935 : and from the signification of giving the field and giving the cave, or, what is the same thing, of not receiving silver from Abraham, as denoting not to be willing to be redeemed by the Lord, but by themselves, consequently, to prepare themselves as to those things. Such is the first state of all who are reformed and become spiritual, namely, that they do not believe they are reformed by the Lord, but by themselves, that is, that everything of the will of goodness and of the thought of truth are from themselves ; in this state also they are suffered by the Lord to remain for a time, because otherwise they could not be reformed ; for if it should be told them, before they are made regenerate, that they could not do anything good of themselves, nor of themselves think anything true, they would, in such case, either fall into this error, that they ought to wait for an influx into the will, and into the thought, and attempt nothing whilst such influx was wanting ; or into this error, that in case goodness and truth were derived from any other source but from themselves, nothing could be imputed to them for righteousness ; or, into this error, that thus they would be like mere machines, without any power of self-determination ; or into other errors of a like nature ; therefore it is granted them at such time to think that goodness and truth are from themselves. But after that they are regenerated, then by degrees it is insinuated into them to know, that the case is altogether otherwise, and that all good and truth are solely from the Lord ; and further, when they are more perfected, it is insinuated to know that whatever does not come from the Lord is evil and false. To the regenerate it is given, if not in the life of the body, yet in another life, not only to know, but also to perceive this, for all the angels are in a perception that it is so : see what was said above on this subject, namely, that all good and truth are from the Lord, n. 1614, 2016 ; that all intelligence and wisdom are from the Lord, n. 109, 112, 121, 124 ; that man of himself can do nothing good, and think nothing true, n. 874—876 ; that still every one ought to do good as if from himself or his selfhood, and not to hang down his hands in remissness, n. 1712, that in case man compels himself to resist evil and to do good, as from himself, he receives from the Lord a celestial selfhood, n. 1937, 1947.

2947. *In the eyes of the sons of my people give I it thee.*—That hereby is signified as to the understanding of all, appears from the signification of eyes, as denoting understanding, see n. 2701 ; and from the signification of the sons of my people, as denoting all ; the sons of the people are those who are first initiated into

truths, for people are those who are in truths, see n. 1259, 1260 ; therefore it is not said in the eyes of my people, but in the eyes of the sons of my people.

2948. *Bury thy dead*.—That hereby is signified that they might emerge from night and be raised up again, appears from the signification of burying, as denoting to rise again, or what is the same thing, to be raised up again : and from the signification of dead, as denoting night as to the good (affections) and truths of faith, see above, n. 2917, 2923, 2925, 2931, where the same words occur.

2949. Verses 12, 13. *And Abraham bowed himself before the people of the land. And he spake to Ephron in the ears of the people of the land, saying, Nevertheless, if thou please, hear me, I will give silver for the field, receive from me, and I will bury my dead there. Abraham bowed himself before the people of the land,* signifies the Lord's joy on account of the goodwill of those who were of the new spiritual church : *and spake to Ephron,* signifies influx with those who were capable of receiving it. *In the ears of the people of the land,* signifies even to obedience as to the truths of the church : *nevertheless, if thou please, hear me,* signifies interior influx. *I will give silver for the land, receive from me,* signifies redemption as to the truths of the church which are from the Lord : *and I will bury my dead,* signifies that thus they should emerge from night and be made alive.

2950. *Abraham bowed himself before the people of the land*.—That hereby is signified the Lord's joy on account of the goodwill of those who were of the new spiritual church, appears from the signification of bowing, as denoting to rejoice, see n. 2927. And from the representation of Abraham as denoting the Lord, according to what has been frequently shewn above ; and from the signification of the people of the land, as denoting those who are of the spiritual church, see above, n. 2928, where the same words occur ; but it is there said, "he bowed himself to the people of the land, the sons of Heth," verse 7 : the reason why they are there called also the sons of Heth is, because in that verse are signified those of the church who are first initiated, as is also signified by sons of the people, n. 2947 ; but in the present verse are signified those who are in progression, wherefore they are called simply the people of the land, without the addition of the sons of Heth : and in the verse above is signified joy by reason of a kind reception, but in the present verse, by reason of goodwill ; reception is first, as relating to the understanding, goodwill follows next, as relating to the will, see n. 2954.

2951. *And he spake to Ephron*.—That hereby is signified an influx with those who were capable of receiving it, appears from the signification of speaking, as denoting to think, see n. 2271, 2287 ; and also denoting to will, see n. 2626 ; consequently to flow in, because influx is thereby effected ; and from the signifi-

cation of Ephron, as denoting those who were capable of receiving the truth and good of faith, see n. 2933.

2952. *In the ears of the people of the land.*—That hereby is signified even to obedience as to the truths of the church, appears from the signification of ear, as denoting obedience, see n. 2542, 2942; and from the signification of the people of the land, as denoting those who are of the spiritual church, and also denoting the truths of that church, see n. 1259, 1260, 2928.

2953. *Nevertheless, if thou please, hear me.*—That hereby is signified interior influx, may appear from the series of the discourse: that by Abraham's speaking to Ephron was signified influx, was said above, n. 2951; here the discourse is continued, and the attention is excited by its being said, "Nevertheless, if thou please, hear me," wherefore interior influx is signified. The internal sense is such, that the expressions and words are almost as nothing, whilst the sense thereof, flowing from the series of things treated of, presents an idea, and this is a spiritual idea before the angels, to which idea the external or literal sense serves as the object from which it is derived; for there are ideas of man's thought which are objects of spiritual thoughts with the angels, and principally those ideas of thought which are derived from the Word, by reason that in the Word all things are representative, and every expression is significative, and it is observed instantly that they are from the Word, because things spiritual and celestial have in the Word a most orderly arrangement and connection, and both in the one and in the other is somewhat holy derived from the inmost sense which treats solely of the Lord and of his kingdom.

2954. *I will give silver for the field, receive from me.*—That hereby is signified redemption as to the truths of the church which are from the Lord, appears from the signification of giving silver, as denoting to redeem by truth, see above, n. 2937, for silver is truth, see n. 1551; and from the signification of field as denoting the church, and also the doctrine of truth, see n. 368, 2936; and from the signification of receiving from me, as denoting a reciprocal state with those who are of the church; a reciprocal state is a belief that redemption is from the Lord alone. As to what concerns redemption, it is the same thing as reformation and regeneration, and consequently deliverance from hell and salvation. The redemption or reformation and salvation of the men of the spiritual church is effected by truth, but of the men of the celestial church by goodness. The reasons whereof have been frequently mentioned above, namely, that the spiritual have no will of goodness, but instead thereof are endowed with the faculty of understanding what is good. The understanding of what is good is what is principally called truth, and indeed the truth of faith, but to will it, and thence to do it, is what is called good. The spiritual therefore, by the understanding of good, or, what is the

same thing, by truth, are introduced into the will of good, or, what is the same thing, into goodness, but not into anything of a will of good derived from themselves, because with them the will of good is totally lost, see n. 895, 927, 2124; but into a new will which they receive from the Lord, see n. 863, 875, 1023, 1043, 1044; and when they have received this will, then especially they are said to be redeemed.

2955. *I will bury my dead.*—That hereby is signified they should emerge from night and be made alive, appears from the signification of burying, and of dead, spoken of above, n. 2917, 2923, 2925, 2931, 2948; they are here said to be made alive, because they are in a progress of receiving faith: for by faith, that is, by the goodness thereof, they receive life, which cannot be received from any other source. A further reason why by the expression, “I will bury my dead,” is signified emersion from spiritual night, and being made alive, is, because when a former church is dead, a new one is raised up by the Lord in the place thereof, thus in the place of death is given life, and in the place of night arises morning; a further reason is, because with every particular person who is reformed and becomes spiritual, his dead state is as it were buried, and a new state, which is alive, rises up, consequently in the place of night, or in the place of darkness and cold, there arises up with him morning with its light and its heat. Hence it is that with the angels, who are in the life of the Lord, instead of the idea which man has concerning burial of the dead, there is an idea of resurrection and of new life. This also is really the case, for there always exists some church on the earth, and when an old one expires and it becomes night, then a new one rises up elsewhere, and it becomes morning.

2956. Verses 14, 15. *And Ephron answered Abraham, saying unto him, My Lord, hear me, the land of four hundred shekels of silver between me and thee, what is this? and bury thy dead.* *Ephron answered Abraham, saying unto him,* signifies a state of reception: *My Lord, hear me,* signifies the first state of reception: *the land of four hundred shekels of silver,* signifies the price of redemption by truth: *between me and thee, what is this?* signifies that he assented, but still willed from self: *and bury thy dead,* signifies here, as above, emersion from night, and consequent resurrection.

2957. *Ephron answered Abraham, saying unto him.*—That hereby is signified a state of reception, appears from the signification of answering when assent is given, as denoting to receive, see above, n. 2941; that it is a state of reception which is here signified by answering and saying, is evident from what follows.

2958. *My Lord, hear me.*—That hereby is signified the first state of reception, appears also from what follows, and likewise from what was said above, n. 2945, where the same words occur, but there containing negation, whereas here they imply affirma-

tion as yet in doubt, for it is presently said, “between me and thee, what is this?” by which words is signified that he assented, but still willed from self; moreover this expression, “My Lord, hear me,” is only a form used to excite the reflection of another, but still it implies a state of proposal.

2959. *The land of four hundred shekels of silver.*—That hereby is signified the price of redemption by truth, appears from the signification of four hundred shekels, of which we shall speak presently; and from the signification of silver, as denoting truth, see n. 1551, 2048, 2937: the ground and reason why four hundred shekels signify the price of redemption, is, because four hundred signify devastation, and shekel signifies price; what is meant by devastation, may be seen n. 2455, 2682, 2694, 2699, 2701, 2704, namely, that it is twofold, one kind of devastation being when the Church altogether perishes, that is, when there is no longer any charity or faith; and the other being when they who are of the Church are reduced to a state of ignorance, and also of temptation, to the intent that evils and falsities with them may be separated, and as it were dispersed; they who emerge from this latter kind of devastation are especially called the redeemed, for then they are instructed in the good (affections) and truths of faith, and are reformed and regenerated of the Lord. Concerning these see the above cited passages: inasmuch now as four hundred, when predicated of time, as four hundred years, signify the duration and state of devastation, so, when predicated of shekels, they signify the price of redemption, and when mention is made of silver at the same time, they signify the price of redemption by truth.

That four hundred years signify a duration and state of devastation, may also appear from what was said to Abraham: “Jehovah said to Abraham, Knowing know, that thy seed shall be strange in a land not their’s, and shall serve them, and they shall afflict them *four hundred years*,” Gen. xv. 13; where it may seem that by four hundred years is meant the continuance of the sons of Israel in Egypt; but that it is not their continuance in Egypt which is signified. But somewhat which can be discovered only from the internal sense, may appear evident from this consideration, that the continuance of the sons of Israel in Egypt was but half of that time, as is clear from the nativities of Jacob as recorded by Moses; for from Jacob descended Levi, from Levi Kehath, from Kehath Amram, and from Amram Aaron and Moses, Exod. vi. 16 to 20; Levi and his son Kehath came with Jacob into Egypt, Gen. xlv. 11; from the next generation thence derived Moses was born, and Moses was eighty years old when he spake to Pharaoh, Exod. vii. 7; hence it may appear that from the coming of Jacob into Egypt, to the departure of his sons out of Egypt, were about 215 years. It may still further appear, that by four hundred, when mentioned in the Word, somewhat else is meant besides what is expressed by the number in an

historical sense, from it being said, "That the abode of the sons of Israel, whilst they dwelt in Egypt, was *four hundred and thirty years*; and it came to pass at the end of the *four hundred and thirty years*, it came to pass on this same day all the armies of Jehovah went forth from the land of Egypt," Exod. xii. 40, 41; when yet the continuance of the sons of Israel in Egypt was only half these years, but there were 430 years from Abraham's entrance into Egypt, wherefore it was thus expressed by reason of the internal sense which lies concealed in those words; in the internal sense, by the sojourning of the sons of Jacob in Egypt is represented and signified the devastation of the Church, the state and duration whereof is described by the number thirty and four hundred years, by thirty the state of devastation of the sons of Jacob, in that there was no devastation, because they were of such a nature that they could not be reformed by any state of devastation.

Concerning the signification of the number thirty, see n. 2276; and by four hundred years the general state of devastation of those who were of the Church: they, therefore, who go forth from that devastation, are those who are said to be redeemed, as appears also from the words spoken to Moses, "Therefore say unto the sons of Israel, I am Jehovah, and I will bring you forth from under the burdens of Egypt, and will deliver you from their slavery, and will *redeem* you with a stretched-out arm, and with great judgments," Exod. vi. 6; and in another place, "Jehovah brought you forth by a strong hand, and *redeemed* thee from the house of servants, out of the hand of Pharaoh king of Egypt," Deut. vii. 8: and in another place, "Remember that thou wast a servant in the land of Egypt, but Jehovah thy God *redeemed* thee," Deut. xv. 15; chap. xxiv. 18: so in Samuel, "Thy people whom thou hast *redeemed* to thee out of Egypt," 2 Sam. vii. 23: inasmuch as they who emerge out of a state of devastation are said to be redeemed, therefore by four hundred shekels is signified the price of redemption.

That a shekel signifies price or estimation, appears from the following passages in the Word, "All thy *estimation* shall be in the *shekel of holiness*," Levit. xxvii. 25; and in another place, "When a soul hath committed trespass, and hath sinned in error concerning the holy things of Jehovah, he shall bring his guilt to Jehovah, an entire ram from the flock, in thy estimation, *silver of shekels*, in the *shekels of holiness*," Levit. v. 15; hence it is evident that by shekel is signified price or estimation; it is called the shekel of holiness because price or estimation has respect to truth and good from the Lord, truth and goodness from the Lord being holiness itself in the Church; hence it is called the shekel of holiness, in other parts in the Word also, as in Exod. xxx. 24; Levit. xxvii. 3; Numb. iii. 47, 50; chap. vii. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73; chap. xviii. 16. That shekel is the price of what is holy, is very evident

from Ezekiel, in speaking of the holy land and of the holy city, where it is said of the shekel, "The *shekel* shall be *twenty gerahs*; twenty *shekels*, five and twenty *shekels*, fifteen *shekels*, shall be your maneh (pound)," xlv. 12; that by shekel, and by pound, and by numbers, are here signified holy things, that is, goodness and truth, may be evident to any one, for the holy land, and the holy city therein or the New Jerusalem, here treated of, is nothing else but the kingdom of the Lord, wherein there is neither shekel nor gerah, nor pound nor numbering thereby, but where the number itself, from its signification in an internal sense, determines the estimation or price of goodness and truth.

The same is plain from Moses, where it is said, "That a man should give the expiation of his soul, that there might be no plague, *half a shekel in the shekel of holiness, twenty gerahs a shekel*, and that half a shekel should be a therumah (offering up) to Jehovah," Exod. xxx. 12, 13; where ten gerahs which are half a shekel, are remains which are from the Lord; remains are good (affections) and truths stored up in man, and that these are signified by ten, may be seen, n. 576, 1738, 1906, 2284; that remains are good (affections) and truths stored up in man, may be seen, n. 1906, 2284; wherefore they are also called therumah, or an offering up to Jehovah, and it is said, that by them shall be the expiation of the soul; the reason why it is sometimes said, that the shekel was twenty gerahs, as in the passage above cited, and also in Levit. xxvii. 25; Numb. iii. 47; chap. xvii. 16; and in other places, is, because the shekel, twenty gerahs, signifies the estimation of the good of remains; that twenty is the goodness of remains, may be seen, n. 2280; therefore also the shekel was a weight, according to which the price both of gold and silver was estimated, Gen. xxiv. 22; Exod. xxxviii. 24; Ezek. iv. 10; chap. xlv. 12; the price of gold, because gold signifies good, see n. 113, 1551, 1552; and of silver, because silver signifies truth, see n. 1551, 2048; hence then it is evident, that by the land of four hundred shekels of silver is signified the price of redemption by truth; it is called land for this reason, because the subject treated of is concerning the spiritual Church, which is reformed and regenerated by truth from the Lord, see n. 2954; that by land is signified the Church, may be seen, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118.

2960.—*Between me and thee, what is this?*—That hereby is signified that he assented, but still willed from self, namely, to be prepared or reformed, may appear from the sense of the letter applied to the internal sense, which treats of reformation; it was said above by Ephron, "I give the field unto thee, and the cave which is therein I give it unto thee," verse 11, by which words are signified that they are willing to prepare themselves as to the things of the church and of faith, that is, to reform themselves. That the first state of those who are reformed is such, may be

seen, n. 2946 ; but when they are further advanced in the knowledges of truth, or of faith, then is their second state, which is this, that they assent indeed, but still will from self, and this is the state treated of in this verse ; a third state is described presently, that they believe they are reformed by the Lord. The reason why they are such in the beginning of reformation, was shewn above, n. 2946 ; but the reason why, when they advance in the knowledges of truth or of faith, they acknowledge indeed that they are reformed by the Lord, but still will from self, is, because the clouds of ignorance are successively dissipated, and because the confirmations of truth are in time corroborated, and because, by the tinetings of the knowledges of truth, goodness is perfected. The goodness itself, wherein truth is implanted, causes them not only to acknowledge, but also to believe, that reformation is from the Lord. This is the third state, which is followed by a fourth state, namely, that they perceive it to be from the Lord. But there are few who arrive at this state in the life of the body, it being an angelic state, nevertheless they who are regenerate come into this state in another life. Hence it is evident, that, in the internal sense, the man of the spiritual church is here described, as to the quality of his state when it is yet immature, and as to its quality when it begins to be mature, and lastly when it has become mature.

2961. *And bury thy dead.*—That hereby is signified emersion out of night and a consequent rising up, appears from the signification of dead, as denoting night in respect to the truths of faith ; and from the signification of burying, as denoting to be raised up again, see n. 2917, 2923, 2925, 2931, 2948, 2955 ; the reason why in this chapter so frequent mention is made of dead and of burying is, because the subject treated of in this chapter is concerning emerging out of night as to the truths of faith, and concerning the being raised up again, that is, concerning the reformation and regeneration of the spiritual Church.

2962. Verse 16. *And Abraham hearkened to Ephron, and Abraham weighed out to Ephron the silver, which he spake in the ears of the sons of Heth, four hundred shekels of silver, passing to the merchant. Abraham hearkened to Ephron,* signifies confirmation to obey : *and Abraham weighed out to Ephron the silver,* signifies redemption : *which he spake in the ears of the sons of Heth,* signifies according to the faculty of those who were of the new church : *four hundred shekels of silver,* signifies the price of redemption : *passing to the merchant,* signifies in application to their state.

2963. *Abraham hearkened to Ephron.*—That hereby is signified confirmation to obey, namely, confirmation from those with whom the goodness and truth of faith could be received, appears from the signification of hearing, as denoting to obey, see n. 2542 ; and from the representation of Ephron, as denoting those with

whom the goodness and truth of faith could be received, see above, n. 2933; that confirmation was with those, and from those, appears from the words themselves, for it is said, that Abraham hearkened to him.

2964. *And Abraham weighed out to Ephron the silver.*—That hereby is signified redemption, appears from the signification of weighing out silver, as denoting to buy, and in a spiritual sense to redeem; silver here is the same with four hundred shekels, and that four hundred shekels signify the price of redemption, was shewn above, n. 2259.

2965. *Which he spake in the ears of the sons of Heth.*—That hereby is signified according to the faculty of those who were of the new church, appears from the signification of speaking in the ears, and from the representation of the sons of Heth; to speak in an internal sense signifies both to perceive and to will; that it signifies to perceive, may be seen, n. 2619; that it signifies to will, may be seen, n. 2626; but ears signify obedience, see n. 2542; hence it is, that to speak in the ears denotes according to the faculty, for the faculty is of reception, thus of obedience to which any one perceives and wills; also from the signification of the sons of Heth, as denoting those who were of the new spiritual church, see n. 2913. That the man of the church is reformed, that is, that truth which is of faith is implanted in him, and conjoined with goodness which is of charity, will be shewn below in this verse, n. 2967.

2966. *Four hundred shekels of silver.*—That hereby is signified the price of redemption, was shewn above, n. 2959; but what the price of redemption is shall now be shewn; redemption is of the Lord alone, consequently also the price of redemption; and this latter is spoken also of reception with man, with whom the price of redemption is of value in proportion to the degree of reception. The price of redemption is the Lord's merit and righteousness by most grievous temptations, whereby He united the Human essence to the Divine, and the Divine to the Human, and this of his own power, and by that union saved mankind, and especially those who are of the spiritual church. That the Lord was made righteousness by most grievous temptations, may be seen, n. 1725, 1729, 1733, 1737, 1813, 2083; and this of His own power, see n. 1616, 1921, 2025, 2026, 2083, 2500, 2523, 2632: and that by this union He saved mankind, and especially those who are of the spiritual church, see n. 2661, 2716. These are the things which are signified by the price of redemption. That the price of redemption is spoken of reception with man, with whom it is of value in proportion to the degree of reception, may appear from this consideration, that it is the Lord's Divine (sphere) which with man constitutes the church, for the church hears nothing but what is the Lord's own. It is the goodness of love and charity, and the truth of faith, which constitute what is called the church.

And that all good is from the Lord, and that all truth is from the Lord, is generally known, the good and truth which are from man not being goodness and truth.

Hence it is evident, that the price of redemption with man is of value in proportion to the degree of reception: inasmuch as the Lord's redemption was so little estimated amongst the Jews, as to be scarce of any amount, therefore it is said in Zechariah, "I said unto them, if it be good in your eyes, give my hire, and if not, let it alone: and they weighed out my hire, *thirty pieces of silver*, and Jehovah said unto me, cast it to the potter, *the greatness of the price* at which I was estimated by them," xi. 12, 13; and in Matthew, "They took the *thirty pieces of silver*, *the price of him that was valued*, whom they had bought of the sons of Israel, and gave them for the potter's field, as the Lord commanded me," xxvii. 10; that thirty denotes so little as scarce to be of any amount, may be seen, n. 2276. Thus it denotes that the Jews set no value on the Lord's merit and redemption: but with such as believe all goodness and all truth to be from the Lord, the price of redemption is signified by forty, and in a superior degree by four hundred.

2967. *Passing to the merchant*.—That hereby is signified in application to their state, may appear from the signification of merchant, and thence of what passes to the merchant. Merchant in the Word signifies those who have the knowledges of good and of truth, and merchandise signifies those knowledges themselves; hence silver passing to the merchant signifies truth as much as can be received, or, what is the same thing, in application to every one's state and faculty. That the addition of this expression, "passing to the merchant," involves some mystery, may appear obvious to any one: concerning the signification of merchant and merchandise we shall speak presently. With respect to the real thing here implied, the case is this; all who are reformed and regenerated, are gifted with charity and faith from the Lord, but every one according to his faculty and his state; for the evils and falsities with which man has tainted himself from infancy, are the hindrances which prevent one person from receiving the like gift as another. Those evils and falsities must needs be devastated, before the man can be regenerated. In proportion to the residue of celestial and spiritual life after devastation, in the same proportion this residue is capable of being illustrated with truth and enriched with good. The remains, which are good (affections) and truths from the Lord stored up with man, are what in this case receive life. Good (affections) and truths are acquired from infancy even to the time of reformation, with one person more, with another fewer, and are reserved in his internal man; nor can they be produced, or brought forth, until the external man is reduced to correspondence, which is effected chiefly by temptations, and by several kinds of devastation. For

until things corporeal, which are contrary thereto, as are the things of self-love and the love of the world, are brought into a quiescent state, celestial and spiritual things which are of the affection of goodness and truth cannot flow in.

This is the reason why every one is reformed by application to his state and faculty, as the Lord also teaches in the parable concerning the man who "went into a far country, and called his own servants, and delivered to them his goods, and to one he gave *five talents*, to another *two*, and to a third *one*, to each according to his own ability: then he who received five talents, *traded* with them and gained other five talents; in like manner also he who received two, he also gained other two," Matt. xxv. 14—17: and also in the parable concerning the ten servants, to whom were given ten pounds, that they *might trade* with them, Luke xix. 12, 13; that merchant signifies those who have the knowledges of good and of truth, and that merchandise signifies those knowledges themselves, appears from the above passages in Matthew and Luke, and also from the following in Ezekiel, "Say unto Tyre, O dweller at the entrances of the sea, that *tradedst with the people* at many isles! Tarshish was thy merchant by reason of the multitude of all wealth: in silver, in iron, in tin, and in lead, they gave *thy markets*, Javan, Tubal, and Meshech, these were *thy traders*, in the soul of man, and vessels of brass they gave *thy commerce*. The sons of Dedan were *thy traders*; many isles were *the merchandise* of thy hand. Syria was *thy merchant* in the multitude of thy works. Judah and the land of Israel, these were *thy traders* in wheat, minith, and pannag, and honey, and oil, and balm, they gave *thy commerce*. Damascus was *thy merchant* in the multitude of thy works, by reason of the multitude of all wealth, in the wine of Heshbon, and wool of Zahar. Dan also and Javan gave spinning yarn in *thy markets*. Dedan was *thy trader* in garments of liberty for the chariot. The Arabian and all the princes of Kedar, these were the *merchants* of thy hand in lambs, in rams, and he-goats, in these were *thy merchants*. The *traders* of Sheba and Ramah, these were *thy traders* in the chief of every spice. Haran and Canneh, and Eden, the *traders* of Sheba; Ashur and Kilmad *thy traders*. These were *thy traders* in perfections," xxvii. 3, 12, 13, 15—23; these words were spoken of Tyre; that by Tyre are signified the knowledges of goodness and of truth, may be seen n. 1201, and is evident from all the particular expressions here used; the tradings and merchandises, and also the kinds of wares here spoken of, have a like signification, and therefore Tyre is here described as dwelling at the entrances of the sea; that waters denote knowledges, and that sea denotes the gathering together thereof, see n. 28. She is also described as trading with the people of many isles, that is, even with those who are more remotely principled in worship; that isles denote more remote kinds of worship, see n. 1158; what is

signified by Tarshish, may be seen, n. 1156; the silver, iron, tin, and lead, which are thence, denote truths in their order even to the last which are sensual; what is signified by silver, may be seen, n. 1551, 2048; what by iron, n. 425, 426; what by Javan, Tubal, and Meshech, n. 1151—1153, 1155; the soul of man and the vessels of brass, which come thence, are those things which belong to the natural life; that soul denotes all life which is from the Lord, see n. 1000, 1040, 1436, 1742; that vessels of brass are natural good affections which receive that life, see n. 425, 1551; what is signified by Dedan, may be seen, n. 1172; what by Syria, n. 1232, 1234; by Judah and the land of Israel being traders in wheat, minith, pammag, honey, oil, balm, are signified celestial and spiritual things from the Word; the rest of the nations and their merchandises, which are mentioned, denote kinds, and species of truth and goodness, consequently the knowledges of those who are signified by Tyre.

That knowledges are denoted, from which come wisdom and intelligence, appears manifestly from the same prophet in these words, "Son of Man, say to the prince of Tyre, in *thy wisdom*, and in *thine intelligence*, thou hast made to thyself wealth, and hast made gold and silver in thy treasures: in the multitude of *thy wisdom*, in *thy trading*, thou hast multiplied thy wealth, and thy heart was elated in thy wealth, therefore, behold, I bring upon thee strangers, the violent of the nations," xxviii. 2, 4—7; where it is very evident, that the merchandise with which they traded, were the knowledges of good and of truth, for from this and from no other source come wisdom and intelligence, wherefore it is said, in *thy wisdom* and in *thine intelligence* hast thou made to thyself wealth, and hast made gold and silver, in thy treasures. But when knowledges are sought and possessed for the sake of self, with a view to eminence, and to the gain of either reputation or wealth, they have then no life, and they who possess them are altogether deprived of them, in the life of the body by embracing falsities instead of truths, and evils instead of good affections, and in another life by a total deprivation of all truths. Hence it is that it is said, because thy heart is elated in thy wealth, therefore behold I bring upon thee strangers, that is, falsities, and the violent of the nations, that is, evils. So also in another place in the same prophet: "Tyre is as it were cut out of the midst of the sea, in the going forth of *thy markets* from the seas, thou hast satiated many people, in the multitude of thy wealth and of *thy commerce*, thou hast enriched the kings of the earth, now thou art broken from the seas, in the depths of waters, *thy commerce* and all thy congregation have fallen in the midst thereof; the merchants among the people hiss over thee," xxvii. 32—34, 36; and in Isaiah: "The prophetic (denunciation) concerning Tyre; the inhabitants of the isle are silent, the *merchants* of Zidon passing the sea have filled thee; and in the waters of

Sihor, the harvest of the river, is the revenue thereof, and thou wast the *merchandise of the nations* : who hath consulted this upon Tyre that crowneth herself, whose merchants are princes," xxiii. 2, 3, 8 ; speaking of the devastation of Tyre. Merchandise and wares are in like manner attributed to Babylon, which are the knowledges of good adulterated, and the knowledges of truth falsified, as in the Apocalypse, "Babylon hath made all nations drink of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her ; and the *merchants of the earth* were enriched by reason of the qualities of her delights ; the *merchants of the earth* shall weep and mourn over her, that no one buyeth any more their *wares* ; the *wares* of gold, and of silver, and of precious stones, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet, etc. The *merchants* of these things, who are enriched by her, shall stand afar off by reason of the fear of her torment, weeping and mourning," Rev. xviii. 3, 11, 15 ; that Babylon denotes worship, the externals of which appear holy, whilst the internals are profane, may be seen, n. 1182, 1283, 1295, 1304, 1306, 1326 ; hence it is evident what is signified by merchandise and its wares. That a merchant is one, who procures for himself the knowledges of truth and of good, and thence derives intelligence and wisdom, is evident from the Lord's words in Matthew : "The kingdom of heaven is like unto a *merchant-man*, seeking beautiful pearls, who, when he had found one precious pearl, went and *sold* all that he had, and *bought* it," xiii. 45, 46 ; the beautiful pearl is charity or goodness from faith.

That all knowledges of good and of truth are from the Lord, appears from these words in Isaiah : "Thus saith Jehovah, the labor of Egypt, and the *merchandise of Cush and the Sabceans*, men of measure, shall pass over thee, and shall be thine, they shall go after thee, they shall pass in bonds, and shall bow themselves down to thee, they shall pray to thee ; surely God is in thee, and there is no God besides," xlv. 14 ; speaking of the Lord's Divine Humanity. Hence then it may appear what is meant by trading, or buying and selling, namely, that it is to procure knowledges of good and of truth, and thereby to procure goodness itself ; that this goodness is from the Lord alone, appears from the following passage in the same prophet, "Ho, every one that thirsteth, go to the waters, and he that hath no silver, go, buy, and eat ; and go, buy without silver, and without price, wine and milk," lv. 1, 2 ; where to buy is to procure ; wine denotes spiritual truth, see n. 1071, 1798 ; milk denotes spiritual good, see n. 2184 ; any one may see, that by going to the waters is not here meant going to the waters ; nor by buying, buying ; nor by silver, silver ; nor by wine and milk, wine and milk. But that each expression denotes somewhat corresponding therewith in the internal sense ; for the Word is Divine, and to all and every

expression therein, which are taken from the natural world, and from the things of sense, there correspond spiritual and celestial Divine things, this and no other being the true ground of the Divine inspiration of the Word.

2968. Verses 17, 18. *And the field of Ephron, which is in Machpelah, which is before Mamre, the field, and the cave which was in it, and every tree which was in the field, which was in all the border thereof roundabout, was made sure to Abraham for an acquisition in the eyes of the sons of Heth, in (the eyes) of all that entered the gate of his city. The field of Ephron, signifies what is of the church: which is in Machpelah, which is before Mamre, signifies the quality and quantity of regeneration: the field and the cave which was in it, signifies as to the good and truth of faith: and every tree which was in the field, signifies the interior knowledges of the church; which was in all the border thereof round about, signifies the exterior knowledges: was made sure to Abraham for an acquisition, signifies that they were acknowledged to be of the Lord alone: in the eyes of the sons of Heth, signifies according to their understanding: in (the eyes) of all that entered the gate of his city, signifies as to all doctrinals.*

2969. *The field of Ephron.*—That hereby is signified what is of the church, appears from the signification of field, as denoting the church, and also doctrine, see n. 368, 2936; and from the signification of Ephron, as denoting those with whom the goodness and truth of faith, which are the constituents of the church, might be received, see n. 2933; hence the field of Ephron signifies what is of the church.

2970. *Which is in Machpelah which is before Mamre.*—That hereby is signified the quality and quantity of regeneration, appears from the signification of Machpelah, as denoting regeneration by truth which is of faith; and from the signification of Mamre as denoting its quality and quantity. By Machpelah, when cave is adjoined to it, or it is said the cave of Machpelah, is signified faith which is in obscurity, see n. 2935. But by Machpelah when it is mentioned without cave, and when it follows that a field and a cave were there, is meant regeneration, for by field and cave are signified the good and truth of faith, whereby regeneration is effected. Moreover Machpelah was a parcel of ground in which also was a sepulchre, by which is signified regeneration, see n. 2916. But Mamre, as being Hebron, as it is said, verse 19, and in Hebron, as it is said, Gen. xiii. 18, signifies nothing else but the quality and quantity, in the present case of regeneration, when it is adjoined to Machpelah, and of the church when it is adjoined to Hebron, and also of perception, when it is adjoined to oak-groves, as n. 1616; thus Mamre is only the determination of the state of a thing, for it was a place where Abraham dwelt, Gen. xiii. 18, and where Isaac dwelt, and whither Jacob came, Gen. xxxv. 27.

2971. *The field, and the cave which was in it.*—That hereby is signified as to the good and truth of faith, appears from the signification of field, as denoting the church, and also good itself which is of the church. What is celestial, or good, which is of love to the Lord, and of charity towards our neighbour, is compared to ground, and also to a field; it is also called ground and field, because what is celestial, or good, is what receives the truths of faith, which truths are compared to seeds, and are also called seeds. And from the signification of cave, as denoting the truth of faith which is in obscurity, see n. 2935; it is said to be in obscurity, because with the spiritual, see n. 1043, 2708, 2715.

2972. *And every tree which was in the field.*—That hereby are signified the interior knowledges of the church, appears from the signification of tree, as denoting perceptions when the subject treated of is concerning the celestial church, see n. 105, 2163; but denoting knowledges when treating of the spiritual church, see n. 2722; in the present case interior knowledges, because it is said, “every tree which was in the field,” and it follows, “Which was in all the border thereof round about,” by which are signified exterior knowledges; and from the signification of field, as denoting the church, concerning which see above. Mention is made of every tree which was in the field, and in its borders round about, by reason of the internal sense, otherwise it would not have been worthy to be spoken of in the Word which is Divine.

2973. *Which was in all the border thereof round about.*—That hereby are signified exterior knowledges, appears from the signification of borders and round about, as denoting those things which are exterior, see n. 2936; consequently tree here, which was in the border round about, signifies exterior knowledges; exterior knowledges have relation to rituals and doctrinals which are the external things of the church, but interior knowledges have relation to those doctrinals which are the internal things of the church. What the externals of the church are, and what are its internals, has been shewn above in several places. Moreover in the Word frequent mention is made of midst and circuit (or what is round about), as in speaking of the land of Canaan, that was called midst, where Zion and Jerusalem were, but that was called circuit where the nations dwelt round about. By the land of Canaan was represented the kingdom of the Lord, what is celestial thereof by Zion, and what is spiritual by Jerusalem, where is the habitation of Jehovah or the Lord. The things which were round about, even to the furthest boundaries, represented celestial and spiritual things thence flowing forth and derived in order; where the furthest boundaries were, there the representative of things celestial and spiritual closed; these representatives had their origin from those things which are in the Lord's kingdom in the heavens, where the Lord as a sun is in the midst, whence comes all celestial

flame and spiritual light ; they who are nearest, are in the highest degree of light, they who are remote, are in a less degree, and they who are the most remote, are in the least degree, and there are the boundaries, which are beyond heaven, and there hell commences.

In respect to celestial flame and spiritual light, the case is this, that the celestial things of innocence and love, and the spiritual things of charity and faith, are in a similar proportion with the heat and light which the inhabitants enjoy, for thence come all heat and light in the heavens.

Hence then it is, that midst signifies inmost, and circuit outermost, and that the things which proceed in an orderly progression from inmost to outermost, are in degrees of innocence, love, and charity, proportioned to their distance. The case is the same in every heavenly society ; they who are in the midst in that society, are the best of that kind (of angels), and the love and charity of that kind decreases with them in degrees proportioned to their removal from the midst. The case is similar also in respect to man. His inmost is where the Lord has his abode with him, and thence governs the things which are in the circuits thereof ; when a man suffers the Lord to dispose the circuits to a correspondence with what is inmost, then he is in a state capable of being received into heaven, and then the inmost, the interior, and the externals act in unity. But when a man does not suffer the Lord to dispose the circuits to correspondence, then he recedes from heaven in the same proportion as he refuses to submit to the Lord's disposal. That the soul of man is in the midst, or in his inmost, and that the body is in the circuit, or in the extremes, is well known, for it is the body which encompasses and invests the soul or human spirit.

With such as are in celestial and spiritual love, goodness from the Lord flows in through the soul into the body, rendering thereby the body lucid. But with such as are in bodily and worldly love, good from the Lord cannot flow in through the soul into the body, but their interiors are in darkness, whence also the body becomes dark, according to what the Lord teaches in Matthew : "The lamp of the body is the eye, if the eye be sincere, the whole body is lucid : if the eye be evil, the whole body is darkened ; if therefore the light be darkness, how great is the darkness," vi. 22, 23 ; by eye is signified the intellect which belongs to the soul, see n. 2701. But the case is still worse with those whose interiors are darkness, and whose exteriors appear as it were lucid : these are such as outwardly have a semblance of angels of light, but inwardly are devils ; they are called Babylon. With these when the things which are *round about* are destroyed, they are carried headlong into hell. This was represented by the city Jericho, in that its walls fell, and it was given up to the curse, after that the priests with the ark, *went about it*, seven times, and sounded the trumpets, Joshua vi. 1—17, and is understood by

these words in Jeremiah, “Put yourselves in array against Babylon *round about*; all ye that bend the bow, sound over her *round about*; she hath given her hand; her foundations are fallen, her walls are destroyed,” l. 14, 15; hence then it appears what is meant by *round about*. Moreover in the Word mention is sometimes made of circuits (spaces round about), as Jer. xxi. 14; xxxii. 14; xlv. 14; xlix. 5; Ezek. xxxvi. 3, 4, 7; Amos iii. 11; and in other places, whereby are signified things exterior, concerning which, by the divine mercy of the Lord, more will be said elsewhere.

2974. *Was made sure to Abraham for an acquisition.*—That hereby is signified that they were acknowledged to be of the Lord alone, namely, all the quality and quantity of regeneration, as to the good and truth of faith, and thus as to all knowledges interior and exterior, appears from the representation of Abraham, as denoting the Lord, concerning which see frequently above; and from the signification of acquisition, as denoting what is His, consequently acknowledged to be of Him alone. It is a primary part of faith, that all goodness and all truth are of the Lord, consequently from the Lord alone; the more inwardly any one acknowledges this, so much the more inwardly he is in heaven, for in heaven it is perceived to be so, and there is a sphere of perception of its being so, because the heavenly inhabitants are in good which is from the Lord alone, and this is what is called being in the Lord. The degrees of that perception are estimated from the midst to the circuits or circumferences, according to what was just now said above, n. 2973.

2975. *In the eyes of the sons of Heth.*—That hereby is signified according to their understanding, namely, the understanding of those who were of the new spiritual church, appears from the signification of eyes, as denoting understanding, see n. 212, 2701; and from the signification of the sons of Heth, as denoting those who were of the new spiritual church, see n. 2913, 2928. It was said above, verse 16, that Abraham spake in the ears of the sons of Heth, by which was signified that he spake according to their faculty, see n. 2965, 2967; but here it is said, “In the eyes of the sons of Heth,” and thereby is signified according to their understanding; the former expression implies an application to their will, but the latter to their understanding; for man is to be reformed as to each part, inasmuch as unless the will and the understanding agree together, so as to make one, man is not regenerated, that is, unless goodness and truth, or what is the same thing, charity and faith are one, for charity is of the will, but faith is of the understanding; hence it is, that it was said above, “in the ears of the sons of Heth,” but here, “in the eyes of the sons of Heth.”

2976. *In (the eyes) of all that entered the gate of his city.*—That hereby is signified as to all doctrinals, appears from what was said above, n. 2943, where the same words occur.

2977. Verse 19. *And after this Abraham buried Sarah his wife, at the cave of the field of Machpelah upon the faces of Mamre, this is Hebron in the land of Canaan.* *After this*, signifies that it was so: *Abraham buried Sarah his wife*, signifies that they received truth conjoined with good from the Lord: *at the cave of the field of Machpelah upon the faces of Mamre*, signifies that thus they were regenerated as far as they were capable of being regenerated: *this is Hebron*, signifies that this was a new church: *in the land of Canaan*, signifies which is One in the Lord's kingdom.

2978. *After this*.—That hereby is signified that it was so, appears from the series of things treated of, for here is the conclusion, namely, that they were regenerated, and that thus a new spiritual church was established.

2979. *Abraham buried Sarah his wife*.—That hereby is signified that they received [truth conjoined with good from the Lord, appears from the signification of burying, as denoting to regenerate, see above, n. 2916, 2917. That man is regenerated, when he receives truth conjoined with goodness from the Lord, will be shewn presently; and from the representation of Abraham, as denoting the Lord, concerning which see above in many places; and from the representation of Sarah as a wife, denoting truth conjoined with good, see n. 2507, 2063, 2065. With respect to the regeneration of the spiritual man, the case is this; he is first instructed in the truths which are of faith, and he is at this time kept by the Lord in the affection of truth; the good of faith, which is charity towards his neighbor, is at the same time insinuated into him, but so that he scarce knows it, for it lies concealed in the affection of truth and this to the end that truth, which is of faith, may be conjoined with goodness, which is of charity. In process of time the affection of truth, which is of faith, increases, and truth is regarded for the sake of the end, namely, for the sake of good, or, what is the same thing, for the sake of life, and this more and more; thus truth is insinuated into good, and when this is the case, man imbibes the good of life according to the truth which was insinuated, and thus acts, or seems to himself to act from goodness. Before this time, truth which is of faith was the principal thing, but afterwards, he is ruled by good which is of the life: when this comes to pass, then man is regenerated, but he is regenerated according to the quantity and quality of truth which is insinuated into goodness. And then truth and good act in unity, according to the quality and quantity of good. *Thus it is universally in regard to regeneration.* Regeneration is effected to the end that man may be received into heaven, for heaven is nothing else but a marriage of truth and goodness, and of goodness and truth, see n. 2508, 2618, 2728, 2729; unless the marriage of truth and goodness be formed with man, he cannot be in the heavenly marriage, that is, in heaven.

2980. *At the cave of the field of Machpelah upon the faces of*

Mamre.—That hereby is signified that they were thus regenerated according to their capacity of being regenerated, appears from the signification of cave, as denoting the truth of faith, in that it was in obscurity, see n. 2935; and from the signification of field, as denoting the good of faith, see n. 2971; and from the signification of Machpelah upon the faces of Mamre, or before Mamre, as denoting the quality and quantity of regeneration, see n. 2970; thus that they were regenerated by the truth and good of faith, so far as they were capable, that is, according to their faculty and understanding, see n. 2913, 2928, 2975.

2981. *This is Hebron*.—That hereby is signified that this was a new church, appears from the signification of Hebron, as denoting a spiritual church, see above in this chapter, n. 2909; it was there said, “Kirjath-Arba this is Hebron,” by reason that Kirjath-Arba signifies the church as to truth, and Hebron signifies the church as to good; but here it is no longer named Kirjath-Arba, but Hebron, because the subject treated of is concerning a regenerate person, who no longer acts from truth but from good, as was said above, n. 2979.

2982. *In the land of Canaan*.—That hereby is signified which is one in the Lord’s kingdom, appears from the representation of the land of Canaan, as denoting the Lord’s kingdom, see n. 1413, 1437, 1585, 1607. In respect to the churches of the Lord, the case is this; in ancient times there were several together, and a difference between them as at this day in regard to doctrinals, but still they made one in this, that they acknowledged love towards the Lord, and charity towards their neighbor, as the principal and very essential constituents of a church, and thus that doctrinals were not designed so much to direct their thoughts, as to direct their lives. And when this is the case, that love to the Lord and charity towards their neighbor, that is, the good of life, are made essentials with all and each individual, then churches, how many soever they be, make one, and each is then one in the kingdom of the Lord. This is also the case in respect to heaven, where there are innumerable societies, all distinct from each other, but still they constitute one heaven, because all are in love to the Lord, and charity towards their neighbor.

But the case is altogether otherwise with churches, which make faith the essential of the church, imagining that if they know and think such and such things they shall be saved, and this without regard to the life. When this is the case, then several churches do not make one, nor indeed are they churches; it is the good of faith which constitutes a church, that is, a real life of love and of charity according to those things which faith teaches. Doctrines are for the sake of life. This every one may know, for what are the doctrines but for some end, and what is the end but life, that a man may become such as doctrines teach him to be? It may be said, indeed, that the very essential faith, which saves, is con-

fidence, but such confidence can have no place except in goodness of life, without which there is no reception, and where there is no reception, there is no confidence, unless occasionally a certain apparent confidence in disordered states of mind or body, when the lusts of selfish and worldly love are at rest. But with those who are in evil of life, when that crisis leaves them or is changed, then such deceitful confidence altogether vanishes. For there is a confidence which exists even with the wicked; but whosoever is desirous to know the quality of his confidence, let him examine in himself his ruling affections, ends, and also his acts of life.

2983. Verse 20. *And the field and the cave which was in it, was made sure to Abraham for a possession of a sepulchre, from the sons of Heth.* The *field and the cave which was in it*, signifies the church and the faith thereof: *was made sure to Abraham for a possession of a sepulchre*, signifies that it was from the Lord alone by regeneration: *from the sons of Heth*, signifies that it was of the Gentiles.

2984. *The field and the cave which was in it.*—That hereby is signified the church and the faith thereof appears from the signification of field, as denoting the church, see n. 2969, 2971; and from the signification of cave, as denoting faith, see n. 2935, 2971: it is said the church and the faith thereof, because church is said of the good which is of charity, consequently of life, and faith is said of truth which is thereto adjoined.

2985. *Was made sure to Abraham for a possession of a sepulchre.*—That hereby is signified that it was from the Lord alone by regeneration, appears from the representation of Abraham, as denoting the Lord, according to what was frequently shown above; and from the signification of a possession, as denoting His, consequently the Lord's alone, see above, n. 2974; and from the signification of sepulchre, as denoting regeneration, see also above, n. 2916.

2986. *From the sons of Heth.*—That hereby is signified that it was of the Gentiles, may appear from the signification of the sons of Heth; the sons of Heth were not those amongst whom the church was established, but they are those by whom that church is represented; for all things in the Word are representative, nor do they signify the persons who are named, but by them the things of the Lord's kingdom and of the church; that by the sons of Heth is signified a new church, or, what is the same thing, those who were of the new church, was abundantly shewn above; but that it was a new church of Gentiles, or formed from amongst the Gentiles, is evident from what was said by Abraham to the sons of Heth, "I am a sojourner and inmate with you," verse 4, whereby was signified, that the Lord was unknown to them, and yet could be with them, n. 2915; hence it was evident, that by the sons of Heth is signified a new church from the Gentiles; of others it cannot be said that the Lord was unknown to them.

Moreover it is to be observed, when any church becomes no church, that is, when charity perishes, and a new church is established by the Lord, that seldom, if ever, the establishment is effected with those amongst whom the old church existed, but with those amongst whom there was heretofore no church, that is, amongst the Gentiles. This was the case when the Most Ancient Church perished; a new one which was called Noah, or the Ancient Church which was after the flood, was then established amongst the Gentiles, that is, with those amongst whom there before existed no church. In like manner when this latter church perished, then somewhat resembling a church was established amongst the posterity of Abraham, descendants from Jacob, thus again amongst the Gentiles; for Abraham, when he was called, was a Gentile, see n. 1356, 1992, 2559; the posterity of Jacob in Egypt became still more Gentile, insomuch that they were altogether ignorant of Jehovah, consequently of all Divine Worship. After this resemblance of a church was consummated, then the primitive church was established from amongst the Gentiles, the Jews being rejected. The case will be the same with this church which is called Christian. The reason why a new church is established by the Lord amongst the Gentiles, is, because they are influenced by no false principles against the truths of faith, for they know not what the truths of faith are. False principles imbibed from infancy, and afterwards confirmed, must first be dispersed, before man can be regenerated, and become a man of the church; yea the Gentiles cannot profane holy things by evils of life, for it is impossible any one should profane a holy thing of which he is ignorant, see n. 593, 1008, 1010, 1059; thus the Gentiles, being in ignorance, and without grounds of offence, are in a better state for the reception of truths than those who are of the church, and all those amongst them, who are in the good of life, easily receive truths, see n. 932, 1032, 1059, 1327, 1328, 1366, 2049, 2051, 2589, 2604.

CONCERNING REPRESENTATIONS AND CORRESPONDENCIES.

2987. *FEW* know what representations are, and what are correspondencies, nor is it possible for any one to know this, unless he knows there is a spiritual world, and that it is distinct from the natural world, for between things spiritual and things natural are given correspondencies, and the things which exist by derivation from things spiritual in things natural, are representations: they are called correspondencies because they correspond, and representations because they represent.

2988. *In order that some idea may be had of representations and correspondencies, it may suffice to reflect only on those things which belong to the mind, that is to the thought and will; these things usually so beam forth from the face, that they manifest themselves in the countenance thereof, especially the affections, such as are of an interior nature discovering themselves from and in the eyes. When the appearances of the face act in unity with the states of the mind, they are said to correspond, and are correspondencies; and the looks of the face represent, and are representations. The case is the same with those things which are effected by gestures in the body, and likewise with all the actions which are produced by the muscles; that these things are effected according to what a man thinks and wills, is well known; the gestures and actions themselves, which belong to the body, represent those things which belong to the mind, and are representations; and when they agree together, they are correspondencies.*

2989. *It may also be known, that such effigies do not exist in the mind, as are exhibited in the countenance, but that they are merely affections, which are thus effigied; also that such acts do not exist in the mind, as are exhibited by actions in the body, but that they are thoughts which are thus figured: The things which belong to the mind are spiritual, but those which belong to the body are natural: hence it is evident, that there exists a correspondence between things spiritual and things natural; and that there is a representation of things spiritual in things natural; or, what amounts to the same, that the things belonging to the internal man are portrayed in the external, in which case the things which appear in the external man are representative of the internal, and the things which agree together are correspondencies.*

2990. *It is also known, or may be known, that there is a spiritual world, and that there is a natural world: the spiritual world, in its universal sense, is the world where spirits and angels dwell, and the natural world is that where men dwell. In a particular sense, there is a spiritual world and a natural world belonging to every individual man, his internal man being to him a spiritual world, but his external being to him a natural world. The things which flow in out of the spiritual world, and are presented in the natural, are in general representations; and so far as they agree together, they are correspondencies.*

2991. *That natural things represent spiritual, and that they correspond together, may also be known from this consideration, that what is natural cannot possibly have existence, except from a cause prior to itself; this cause is of spiritual origin, and there is nothing natural which does not thence derive the cause of its existence: natural forms are effects, nor can they appear as causes, still less as causes of causes, or principles, but they receive their forms according to their use in the place where they are. Still, however, the forms of the effects represent the things belonging to their*

causes : yea, these latter things represent those which flow from their principles ; thus all natural things represent things spiritual, to which they correspond ; and spiritual things also represent things celestial, from which they are derived.

2992. *It hath been given me to know by much experience, that in the natural world, and in its three kingdoms, there is not the smallest thing existing, which does not represent somewhat in the spiritual world, or which has not somewhat in that world to which it corresponds : amongst many experimental proofs tending to confirm this assertion, the following is one : on a certain occasion, whilst I was discoursing concerning the viscera of the human body, and was pursuing their connection from the things of the head, to those of the thorax, and so on to those of the abdomen, the angels at the same instant, who were above me directed my thoughts through the spiritual things to which those viscera corresponded, and this in such a manner as not to make the least mistake ; they indeed did not think at all concerning the viscera of the body, to which I was attentive, but only concerning the spiritual things to which they corresponded. Such is the intelligence of the angels, that by virtue of spiritual things they know all and every part of the body, even the most secret, which cannot in anywise come to man's knowledge ; yea all and everything in the universe, without fallacy, and this by reason that from spiritual things are derived causes and the principles of causes.*

2993. *The case is similar in regard to the things which are in the vegetable kingdom, for in this kingdom there is not the smallest thing existing which does not represent somewhat in the spiritual world, and correspond thereto, as has been frequently given me to know by like intercourse with the angels. The reason whereof was also explained to me, and shewn to be this, namely, that the causes of all things natural are grounded in things spiritual, and the principles of those causes in things celestial ; or, what is the same thing, that all things which are in the natural world, derive their cause from truth which is spiritual, and their principles from good which is celestial, and that natural things proceed thence according to all the differences of truth and of good which are in the Lord's kingdom, consequently from the Lord himself, who is the source of all goodness and truth. These things must needs appear strange to many, and especially to those who cannot or will not ascend in thought beyond nature, and who do not know what is meant by what is spiritual, and therefore do not acknowledge it.*

2994. *Man also during his life in the body, is capable of feeling and perceiving very little of all this, for his celestial and spiritual things fall into the natural things which are in his external man, and there he loses the sensation and perception of them. The representatives and correspondencies, which are in his external man, also are such, that they do not appear like unto the things in the internal man to which they correspond, and which they represent ; therefore neither can they come to his knowledge, before he puts off those*

external things. Blessed at that time is he who is in correspondence, that is whose external man corresponds to the internal.

2995. *The men of the Most Ancient Church, concerning whom see n. 1114—1125, inasmuch as in all the particulars of nature they saw somewhat spiritual and celestial, so that natural things served them only as objects of thinking concerning things spiritual and celestial, were enabled thereby to discourse with angels, and to be with them in the kingdom of the Lord, which is in the heavens, at the same time that they were in His kingdom on earth or in the Church: thus natural things with them were conjoined with spiritual things, and corresponded thereto in all respects. But the case was otherwise after those times, when evils and falsities began to prevail, or when the golden age began to change into iron. Then heaven was closed in consequence of there being no longer any correspondence, insomuch that men were scarce desirous to know that that there was such a thing as anything spiritual, yea, at length they did not even wish to know that there is a heaven and a hell, and a life after death.*

2996. *It is a truth most deeply hid from the world, and yet nothing is more manifest in another life, even to every spirit, that all the parts of the human body, and everything contained therein, have correspondence with such things as are in heaven, insomuch that there is not the smallest particle in the body, which has not somewhat spiritual and celestial corresponding to it, or, what is the same thing, which has not heavenly societies corresponding to it, for these societies exist according to all the kinds and species of things spiritual and celestial, and this in such an order, that they represent together one man, as to all and every part thereof, both interior and exterior; hence it is, that the universal heaven is called also the GRAND MAN; and hence it is, that we have so often spoken of one society belonging to one province of the body, another to another, and so forth. The reason is because the Lord is the only Man, and Heaven represents Him; and the Divine Goodness and Truth, which are from Him, are what constitutes heaven: and whereas the angels are principled therein, they are therefore said to be in the Lord. But they who are in hell, are out of this GRAND MAN, and correspond to whatever is filthy, and also to whatever is corrupt and distempered.*

2997. *This may further in some degree be known from this consideration, that the spiritual or internal man, which is man's spirit, and is called his soul, in like manner has correspondence with his natural or external man, and that the correspondence is such, that the things of the internal man are spiritual and celestial, whereas the things of the external man are natural and corporeal, as may appear from what was said above, n. 2988, 2989, concerning the features of the face, and concerning the actions of the body: man also as to the internal man, is a little heaven, because created to be an image of the Lord.*

2998. *That such correspondencies exist, has been so fully made known to me from several years' experience, and is thereby become so familiar to me, that nothing can be more so, notwithstanding the fact itself is such, that man is almost in total ignorance about it, neither does he believe that he has any such connection with the spiritual world, when yet the truth is, that all his connection is thence, and without such connection neither himself, nor any part of him, could possibly subsist a moment; for thence is derived all his subsistence. It has also been given me to know what particular angelic societies belong to each particular province of the body, also what are their qualities; as for instance, what and of what quality belong to the province of the heart; what and of what quality to the province of the lungs; and what and of what quality to the province of the liver; also what and of what quality to the different sensories, as to the eye, to the ears, to the tongue, and the rest; concerning which, by the Divine Mercy of the Lord, we shall speak more particularly in another place.*

2999. *Moreover, there is no one thing existing in the created world, which has not correspondence with the things existing in the spiritual world, and which does not thereby, in its manner and measure, represent somewhat in the Lord's kingdom; hence are derived the existence and subsistence of all things. If a man knew how the case really is in this respect, he would on no account, as he is wont, attribute all things to nature.*

3000. *Hence it is, that all and every thing contained in the universe represent the Lord's kingdom, insomuch that the universe with its heavenly constellations, with its atmospheres, and with its three kingdoms, is nothing else but a kind of theatre representative of the Lord's glory which is in the heavens. In the animal kingdom not only man, but also each particular animal, even the least and vilest, are thus representative; even the worms, which creep on the ground, and feed on the leaves of plants; these, when the time of their nuptials approaches, become chrysalises, and presently are furnished with wings, and thereby are elevated from the ground into the atmosphere, which is their heaven, where they enjoy their delights and their freedom, sporting one with another, and feeding on the choicest parts of flowers, laying their eggs, and thus providing for posterity. And on this occasion, in consequence of being in the state of their heaven, they are also in the fulness of their beauty; that these things are representative of the Lord's kingdom, may be obvious to every one.*

3001. *That there is only one single life which is that of the Lord, and which flows in and causes man to live, whether he be good or evil, may appear from what was said and shewn in the explanation of the Word, n. 1954, 2021, 2536, 2658, 2706, 2886—2889. To that life the recipients correspond, which are vivified by that Divine Influx, and this in such a manner, that they appear to themselves to live of themselves. This correspondence is that of*

life with the recipients of life : the recipients, according to the state in which they are, so they live. Those men who are in love and charity, are in correspondence, for they are in agreement with the life which they receive, and it is received by them adequately. But they who are in states contrary to love and charity, are not in correspondence, because the essential life is not received adequately ; hence they have an appearance of life according to their state and quality. This may be illustrated by various things, as by the organs of motion and the bodily sensories, into which life enters by influx through the soul ; according to their state and quality, such are their actions and sensations. It may be illustrated also by the objects into which light flows from the sun, which light produces colorings according to the quality of the recipient forms : but in the spiritual world, all modifications existing from the influx of life are spiritual, and hence come the different qualities of intelligence and wisdom.

3002. *From what has been said it may further appear, how all natural forms, both animate and inanimate, are representative of spiritual and celestial things in the Lord's kingdom, that is, that all and everything in nature are representative, according the measure and quality of their correspondence.*

3003. *The subject of representations and correspondencies will be continued at the close of the following chapter.*

GENESIS.

CHAPTER THE TWENTY-FOURTH.

3004. THAT the deepest mysteries lie concealed in the internal sense of the Word, which have heretofore come to no one's knowledge, may appear from what hath been hitherto said and shown, and from what, by the Divine Mercy of the Lord, will be shewn, in the following pages; the same may most manifestly appear from the internal sense of the two names of our Lord, JESUS CHRIST; when these names are pronounced, few have any other idea than that they are proper names, and almost like the names of another man, but more holy. The learned know, that Jesus signifies Saviour and Christ the anointed, and hence they conceive some more interior idea. But still this is not what the angels in heaven perceive from those names, their perceptions extending to things still more divine; for by Jesus, when the name is pronounced by man in reading the Word, they perceive the Divine Good, and by Christ the Divine Truth, and by both the Divine marriage of good and truth, and of truth and good, consequently all that is Divine in the heavenly marriage, which is heaven; what is meant by the heavenly marriage, may be seen, n. 2173, 2803.

3005. That JESUS in the internal sense denotes Divine Good, and that CHRIST denotes Divine Truth, may be evident from many passages in the Word; the reason why Jesus denotes Divine Good is because it signifies safety, salvation and Saviour; and in consequence of such signification, it signifies Divine Good, inasmuch as all salvation is from Divine Good, which is of the Lord's love and mercy, and thus by the reception thereof. The reason why Christ denotes Divine Truth is, because it signifies Messiah, anointed, and king; that Messiah, anointed, and king, denote Divine Truth, will appear from what follows.

3006. These are the perceptions which the angels have when the name Jesus Christ is pronounced, and this is what is signified when it is said, that there is salvation in no other *name*; this also signified by what the Lord so often said concerning His name, as in John, "Whatsoever ye shall ask in *My name*, I will do," xiv. 13, 14: again in the same evangelist, "These things are written that ye may believe that *Jesus* is *Christ* the Son of God, and that believing ye may have life in *His name*," xx. 31; and in other places: that name denotes everything taken as a whole, whereby the Lord is worshipped, consequently the quality of all worship and doctrine may be seen, n. 2724. In the present

case therefore it denotes the good of love and of charity, conjoined with the truth of faith, which is the whole of all doctrine and of all worship.

3007. That Christ is the same thing as Messiah, anointed, and king; and that Messiah, anointed, and king, is the same thing as Divine Truth, may appear from what follows.

3008. In respect to the *first* proposition, that Christ is the same thing as Messiah, anointed, and king, is evident from these passages in the Word, "Andrew findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, *Christ*," John i. 41: again in the same evangelist, "Many of the people hearing this word, said, Of a truth this is the prophet: others said, this is *Christ*; but others said, Shall *Christ* come out of Galilee? doth not the scripture say, That *Christ* cometh out of the seed of David, and out of Bethlehem where David was?" vii. 40—42; where Christ manifestly denotes the Messiah whom they expected. Again, in the same evangelist, "Do the rulers know indeed that this is the very *Christ*! howbeit we know this man whence he is, but when *Christ* cometh, no one knoweth whence he is," vii. 26, 27; where Christ denotes the Messiah; the reason why no one knew whence He is, was, because He was not acknowledged. Again in the same evangelist, "The Jews came round about Jesus, and said unto him, How long dost thou keep us in doubt? if thou be the *Christ*, tell us plainly; Jesus answered them, I have told you, but ye do not believe," x. 24, 25; in this passage also Christ denotes the Messiah whom they expected: again, in the same evangelist, "The people answered, we have heard out of the law, that *Christ* abideth for ever," xii. 34; where Christ denotes the Messiah: again in the same evangelist, "Martha said, I believe that thou art the *Christ*, the Son of God, who should come into the world," xi. 27; denoting that He was the Messiah: so in Luke, "There was a man in Jerusalem, whose name was Simeon, and it was revealed to him by the Holy Ghost, and that he should not see death, until he should see the *Lord's Christ*," ii. 25, 26; denoting the Messiah, or the anointed of Jehovah; again, in the same evangelist, "Jesus said to His disciples, but whom say ye that I am? Peter answering said, *the Christ of God*," ix. 20: Mark viii. 29; besides other places, as Matt. xxvi. 63, 64; John vi. 68, 69; Mark xiv. 61, 62.

Inasmuch then as Christ and Messiah are the same, and Christ in the Greek tongue, and Messiah in the Hebrew, signify anointed, it is hence evident that Christ is the same as anointed, and also the same as king, for kings were called in general the anointed, as appears from the historical parts of the Word in many passages, and likewise from the prophetic parts, as in David, "The kings of the earth stood up, and consulted together against Jehovah, and against His *anointed*," Psalm ii. 2: again, "Now

know I, that Jehovah saveth *his anointed*, He will answer him from the heavens of His holiness, in the virtues of the salvation of His right hand," xx. 6 : again, "Jehovah is their strength, and the strength of the salvations of *his anointed*," xxviii. 8 : so in Samuel, "Jehovah will give strength to His king, and will exalt the horn of *His anointed*," 1 Sam. ii. 10 : in these and several other passages, anointed denotes king ; in the original tongue it is read Messiah : the subject treated of in these prophetical passages is concerning the Lord, and that He was a king, is also evident from several passages in the New Testament, as in Matthew, "The governor asked Jesus, Art thou the *king of the Jews* ? Jesus said unto him, Thou sayest," xxvii. 11 : so in Luke, "Pilate asked Jesus, saying, Art thou the *king of the Jews* ? He answering, said unto him, Thou sayest," xxiii. 3 ; Mark xv. 2 ; so in John, "They cried, Hosannah, blessed is He who cometh in the name of the Lord, the *king of Israel*," xii. 13 ; "Nathaniel said, Rabbi, Thou art the Son of God, Thou art the *king of Israel*," i. 49.

3009. In respect to the other proposition, namely, that Messiah, anointed, and king, is the same as Divine Truth, it is evident from several passages in the Word, and has been pointed out at times in the course of the above explanation, as n. 1672, 1728, 2015, 2069 ; the Lord also Himself teaches this in John, "Pilate said to Jesus, Art thou a king then ? Jesus answered, Thou sayest, that *I am a king* ; for this was I born, and for this I came into the world, that I may bear witness to the truth ; every one who is of the truth heareth My voice," xviii. 37 ; whence it is manifest that the essential Divine Truth is that principle, by virtue whereof the Lord was called king. That kings were to be anointed, and were hence called the anointed, was, because oil, wherewith they were anointed, signified good, see n. 886, 2832, denoting that truth, which was signified by king, was from good, consequently the truth of good, and thus that the royalty of kings represented the Lord as to Divine Truth grounded in Divine Good, consequently the Divine marriage of good in truth ; whereas the priesthood represented the Divine marriage of truth in good ; the latter is signified by Jesus, the former by Christ.

3010. Hence it is evident, what is signified by *Christs* in these words of the Lord in Matthew, "See that no one seduce you ; for many shall come under My name, saying, I am *Christ*, and shall seduce many. Then if any one shall say to you, Lo here is *Christ*, or there, believe not, for there shall arise *false Christs* and false prophets," xxiv. 5, 23, 24 ; Mark xiii. 21, 22. By false Christs are here signified truths not Divine, or falsities, and by false prophets they who teach them, see n. 2534. Again in Matthew, "Be ye not called masters, for one is your master, *Christ*," xxiii. 10 ; where Christ denotes Truth Divine. Hence

it is evident what is meant by a Christian, namely, one who is in truth from goodness.

3011. From what hath been said it may appear how many hidden things are contained in the Word, which can in no wise come to any one's knowledge, except from the internal sense.

CHAPTER XXIV.

1. AND Abraham being old, and full of days, and JEHOVAH blessed Abraham in all things.

2. And Abraham said to his elder servant of his house, who ministered in all that he had, Place I pray thy hand under my thigh.

3. And I will adjure thee by JEHOVAH God of heaven and God of earth, that thou take not a woman for my son of the daughters of the Canaanite, in the midst of whom I dwell.

4. But that thou go to my land, and to my kindred, and take a woman for my son Isaac.

5. And the servant said unto him, Perhaps a woman is not willing to come after me to this land; shall I by bringing back bring back thy son to the land whence thou camest forth?

6. And Abraham said unto him, Take heed to thyself lest thou bring back my son thither.

7. JEHOVAH God of heaven, who received me from the house of my father, and from the land of my nativity, and who spake to me, and who sware to me, saying, To thy seed will I give this land, He shall send His angel before thee, and thou shalt take a woman for my son thence.

8. And if the woman is not willing to go after thee, and thou art free from this my adjuration, only thou mayst not bring back my son thither.

9. And the servant placed his hand under the thigh of Abraham his lord, and sware to him upon this word.

10. And the servant took ten camels from the camels of his lord, and went, and every good thing of his lord in his hand, and he arose, and went to Aram Naharaim, to the city of Nahor.

11. And he made the camels fall down on their knees without the city, at a well of waters, near the time of evening, near the time that the drawers of water came forth.

12. And he said, JEHOVAH God of my lord Abraham, cause I pray to meet before me to-day, and do mercy with my lord Abraham.

13. Behold I stand above at the fountain of waters, and the daughters of the men of the city are coming forth to draw waters.

14. And let it come to pass, the damsel to whom I say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also, her thou hast appointed for thy servant Isaac, and in this I shall know that Thou hast done mercy with my lord.

15. And it came to pass, he had scarce made an end of speaking, and lo ! Rebecca came forth, who was born to Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother, and her pitcher on her shoulder.

16. And the damsel was exceeding good to look upon, a virgin, and no man had known her, and she came down to the fountain, and filled her pitcher, and went up.

17. And the servant ran to meet her, and said, Cause me, I pray, to sup a little of the water out of thy pitcher.

18. And she said, Drink, my lord ; and she hastened and let down her pitcher upon her hand, and gave him to drink.

19. And when she gave him to drink, she said, I will also draw for thy camels until they have done drinking.

20. And she hastened, and emptied her pitcher at the trough, and ran again to the well to draw, and she drew for all his camels.

21. And the man was amazed at her, and held his peace to know whether JEHOVAH had prospered his way, or not.

22. And it came to pass, when the camels had made an end of drinking, that the man took an ornament of gold, of half a shekel weight, and two bracelets on her hands, ten of gold their weight.

23. And he said, Whose daughter art thou ? tell me I pray, is there room in thy father's house for us to spend the night ?

24. And she said unto him, I am the daughter of Bethuel, the son of Milcah, whom she bare unto Nahor.

25. And she said unto him, We have both straw, and also much provender, likewise room to spend the night.

26. And the man bended himself, and bowed down himself to JEHOVAH.

27. And he said, Blessed JEHOVAH God of my lord Abraham, who hath not forsaken His mercy and His truth from being with my lord ; I being in the way, JEHOVAH hath led me to the house of the brethren of my lord.

28. And the damsel ran, and told to the house of her mother, according to these words.

29. And Rebecca had a brother, and his name was Laban, and Laban ran to the man forth to the fountain.

30. And it came to pass, when he saw the ornament and bracelets upon the hands of his sister, and when he heard the words of Rebecca his sister, saying, thus spake the man unto me,

that he came to the man, and lo ! he was standing with the camels at the fountain.

31. And he said, Come, blessed of JEHOVAH, why standest thou without ? And I have swept the house, and there is room for the camels.

32. And the man came to the house, and loosed the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men who were with him.

33. And there was set before him to eat, and he said, I eat not, until I have spoken my words ; and he said, Speak.

34. And he said, I am the servant of Abraham.

35. And JEHOVAH hath blessed my lord exceedingly, and hath magnified him, and hath given him flock and herd, and silver and gold, and men-servants and maid-servants, and camels and asses.

36. And Sarah, the wife of my lord, hath borne a son to my lord after her old age, and he hath given him all that he hath.

37. And my lord adjured me, saying, Thou shalt not take a woman for my son of the daughters of the Canaanite in whose land I dwell.

38. Thou shalt not go but to the house of my father, and to my family, and shalt take a woman for my son.

39. And I said to my lord, Perhaps the woman will not go after me.

40. And he said unto me, JEHOVAH, before whom I have walked, will send his angel with thee, and will prosper thy way, and thou shalt take a woman for my son out of my family, and from the house of my father.

41. In this case thou shalt be free from my curse, that thou come to my family ; and if they shall not give to thee, thou shalt be free from my curse.

42. And I came to-day to the fountain, and said, JEHOVAH God of my lord Abraham, if thou dost, I pray, prosper my ways whercin I walk.

43. Behold I stand at the fountain of waters, and let it come to pass, that the damsel who cometh forth to draw ; and I say to her, Cause me to drink, I pray, a little water out of thy pitcher ;

44. And she shall say unto me, Drink both thou, and I will also draw for thy camels ; she shall be the woman whom JEHOVAH hath destined for the son of my lord.

45. I had scarce made an end of speaking to my heart, when lo ! Rebecca came forth, and her pitcher upon her shoulder, and she came down to the fountain, and drew, and I said unto her, Cause me to drink, I pray.

46. And she hastened, and let down her pitcher from above her, and said, Drink thou, and I will also give drink to thy camels : and I drank, and she also gave drink to the camels.

47. And I asked her, and said, Whose daughter art thou ?

And she said, the daughter of Bethuel the son of Nahor, whom Milcah bare to him : and I set an ornament on her nose, and bracclets on her hands.

48. And I bended and bowed myself to JEHOVAH, and blessed JEHOVAH God of my lord Abraham, who led me into the way of truth, to take a daughter of the brother of my lord for his son.

49. And now, if ye are doing mercy and truth with my lord, tell me, and if not, tell me, and I will look to the right, or to the left.

50. And Laban answered, and Bethuel, and said, From JEHOVAH hath come forth the word, we cannot speak to thee evil or good.

51. Behold Rebecca is before thee, take and depart, and let the woman be for the son of thy lord, as JEHOVAH spake.

52. And it came to pass, when the servant of Abraham heard their words, that he bowed himself to the earth to JEHOVAH.

53. And the servant brought forth vessels of silver and vessels of gold, and raiment, and gave to Rebecca, and gave precious things to her brother, and to her mother.

54. And they did eat and drink, he and the men who were with him, and they passed the night, and arose in the morning, and he said, Send me to my lord.

55. And her brother said, and her mother, Let the damsel remain with us a day or ten, afterwards thou shalt go.

56. And he said to them, Do not delay me, and JEHOVAH hath prospered my way, send me, and I will go to my lord.

57. And they said, We will call the damsel, and ask at her mouth.

58. And they called Rebecca, and said to her, Wilt thou go with this man ? and she said, I will go.

59. And they sent Rebecca their sister, and her nurse, and the servant of Abraham, and his men.

60. And they blessed Rebecca, and said unto her, Thou our sister be for thousands of myriads, and let thy seed inherit the gate of them that hate thee.

61. And Rebecca arose, and her damsels, and they rode upon camels, and went after the man ; and the servant received Rebecca and went.

62. And Isaac came from coming to Beer-lahai-roi, and he dwelt in the land of the south.

63. And Isaac went forth to meditate in the field towards evening, and he lifted up his eyes, and saw, and lo ! the camels coming.

64. And Rebecca lifted up her eyes, and saw Isaac, and she fell from off her camel.

65. And said to the servant, Who is that man there walking in the field to meet us ? and the servant said, He is my lord ; and she took a veil and covered herself.

66. And the servant told to Isaac all the words which he had done.

67. And Isaac introduced her into the tent of Sarah his mother, and took Rebecca, and she was to him for a woman, and he loved her; and Isaac was comforted after his mother.

THE CONTENTS.

3012. IN the internal sense is described all the process of the conjunction of truth with goodness in the Lord's Divine rational mind. In this chapter, the process of initiation which precedes conjunction. Isaac is the good of the rational mind; Rebecca is here the truth to be initiated in good; Laban is the affection of goodness in the natural man.

3013. The process of initiation in the internal sense is thus described. When the state was prepared, and all things were reduced by the Lord into a divine-celestial order, that divine truth might be conjoined with the divine good of his rational, and this by the common way of derivation from the natural man, that is, from scientific truths, knowledges, and things doctrinal contained therein, then by the Lord's divine influx truths were thence called forth, were initiated into good in the rational mind, and were made Divine: thus the Rational was by the Lord made Divine, in respect to truth, as well as in respect to good.

3014. From this and the following chapters it may appear what mysteries are contained in the internal sense of the Word.

THE INTERNAL SENSE.

3015. Verse 1. *AND Abraham being old and full of days, and Jehovah blessed Abraham in all things. Abraham being old, and full of days*, signifies when the state was at hand that the Lord's Humanity should be made Divine: *and Jehovah blessed Abraham in all things*, signifies when all things were disposed of the Lord into Divine Order.

3016. *Abraham being old and full of days*.—That hereby is signified when the state was at hand that the Lord's Humanity should be made Divine, appears from the representation of Abraham, as denoting the Lord, concerning which, see n. 1893, 1965, 1989, 2011, 2172, 2198, 2501, 2833, 2836; and in many other places; and from the signification of old or old age, as

denoting to put off what is human, and to put on what is heavenly, concerning which, see n. 1854, 2198, and when predicated of the Lord, denoting to put on what was Divine : and from the signification of day, as denoting state, concerning which, see n. 23, 487, 488, 493, 893, 2788 ; hence to come to days denotes when the state was at hand.

The reason why such things are signified by being old, and coming to days, is, because with the angels there is no idea of old age, nor of advancing age which is to come to days, but only the idea of state as to the life in which they are, wherefore when mention is made in the Word of advancement in age, and of old age, the angels attendant on man cannot form any other idea than of the state of life in which they are, and in which men are, when they pass through various ages even to the last, namely, that they successively thus put off the (earthly) human and put on the heavenly ; for human life is nothing else from infancy to old age, but a progression from the world to heaven, and the last, which is death, is the real transit, consequently burial is resurrection, because it is a plenary putting off, see n. 2916, 2917. Inasmuch as the angels are in such an idea, nothing else can be signified by coming to days, and by old age, in the internal sense, which is principally designed for the angels, and for men who are angelic minds.

3017. *And Jehovah blessed Abraham in all things.*—That hereby is signified when all things were disposed by the Lord into Divine Order, or, what is the same thing, when the Lord disposed all things into Divine Order, appears from this consideration, that Jehovah is the Lord as to the essential Divinity, see n. 1343, 1736, 1815, 2004, 2005, 2018, 2025, 2921, and that in this case Abraham represents the Lord as to the Divine Humanity, n. 2833, 2836, wherefore when it is said, that Jehovah blessed Abraham in all things, hereby is meant in the internal sense, that the Lord from the essential Divinity in his Human, disposed all things into Divine Order, for this is signified by blessing when it is predicated of the Lord's Human. For to be blessed, when it is said of man, is to be enriched with spiritual and celestial good, see n. 981, 1096, 1420, 1422, and he is then enriched with such good, when the things belonging to him are disposed by the Lord into spiritual and celestial order, thus into an image and likeness of Divine Order, see n. 2475 ; the regeneration of man consists solely herein. But what is meant by all things being disposed by the Lord into Divine Order in his Humanity, appears from what follows in this chapter, namely, that his Divine Rational, represented by Isaac, conceived from the Divine Good represented by Abraham, and born of the Divine Truth represented by Sarah, was now disposed into such Divine Order, that Divine Truths derived from the Humanity Itself were capable of being conjoined to. These are the

mysteries, which are contained in this chapter in the internal sense, concerning which, the angels have clear light from the Lord, for in the light of heaven these things are manifest as in clear day; whereas, in the light of this world, in which man is, scarce anything is manifest, except obscurely in a small degree with a regenerate person, he being also in some light of heaven.

3018. Verse 2. *And Abraham said to his elder servant of his house, who ministered in all that he had, Place, I pray, thy hand under my thigh. Abraham said to his elder servant of his house,* signifies the ordination and influx of the Lord into his natural man, which is the elder servant of the house: *who ministered in all that he had,* signifies the offices of the natural man: *place, I pray, thy hand under my thigh,* signifies the binding thereof as to power to the good of conjugal love.

3019. *Abraham said to his elder servant of his house.*—That hereby is signified the ordination and influx of the Lord into His Natural, which is the elder servant of the house, appears from the signification of saying in this passage, as denoting to command, because spoken to a servant; and inasmuch as the subject treated of is concerning the disposition or orderly arrangement of the things in the natural man from the Divine, it denotes to ordain and flow-in, for all that is done in the natural or external man is ordained from the rational or internal, and is effected by influx; that the elder servant of the house is the natural, or the natural man, may appear from the signification of servant, as denoting what was inferior, and what serves its superior, or, what is the same thing, denoting what is exterior, and what serves that which is interior, see n. 2541, 2567. All things of the natural man, as scientific truths of every kind, are nothing but instruments of service, for they serve the rational, as means whereby it may think what is equitable, and will what is just and right; that the elder of the house is the natural man, may appear from what follows.

3020. *Who ministered in all that he had.*—That hereby are signified the offices of the natural man, appears from the signification of ministering, and of ministering in all things as denoting to discharge offices or duties; that the natural man in respect to the rational, or, what is the same thing, the external man in respect to the internal, is like an administrator in a house, may be seen, n. 1795. All things which are in man are circumstanced like one house, that is, like one family, in that there is who fulfils the office of head of the family, and who fulfil the offices of servants. The rational mind is what disposes all things as head of the family, and arranges them in order by influx into the natural mind, but it is the natural mind which ministers and administers; and inasmuch as the natural mind is distinct from the rational mind, and in a degree beneath it, and acts also from a certain quality proper to itself, it is called respectively the elder

servant of the house, and is said to administer in all things which are therein.

That the natural mind is distinct from the rational, and in an inferior degree, and in a certain quality proper to itself may appear from the things contained therein and from its offices; the things contained therein are all scientifics, consequently also all knowledges of every kind, in a word, all and everything belonging to the exterior or corporeal memory, concerning which memory, see n. 2471, 2480; to it also belongs all the imagination, which is the interior sensual, belonging to man, and which is in greatest vigor in early age and the dawn of youth; its likewise are all the natural affections, which man has in common with brute animals; hence it is evident what are its offices.

But the rational mind is interior: acquisitions of knowledge contained therein are not manifest before man, but during his life in the body, are imperceptible, namely all and everything belonging to the interior memory, concerning which memory, see n. 2470—2474, 2489, 2490; likewise all the thought, which is perceptive of what is equitable and just, of what is true and good, belongs to this mind; as also all spiritual affections, which are properly human, and by which man is distinguished from brute animals. This mind, by virtue of that thought and those spiritual affections, flows into the natural mind, and stirs up the things which are therein, and views them with a kind of vision, and thereby forms judgments and conclusions. That these two minds are distinct, is very manifest from this consideration, that with many persons the natural mind has rule over the rational mind, or, what is the same thing, the external man has rule over the internal man; and that where it has not such rule, but is subservient, it is only with those who are in the good of charity, that is, who suffer themselves to be led of the Lord.

3021. *Place, I pray, thy hand under my thigh.*—That hereby is signified the binding thereof as to power to the good of conjugal love, appears from the signification of hand as denoting power, concerning which see n. 787; and from the signification of thigh, as denoting the good of conjugal love, of which signification we shall speak presently. That a binding to that power is understood, appears from this consideration, that they who were bound to anything respecting conjugal love, in conformity to ancient custom, placed the hand under the thigh of him to whom they were bound, and were thus adjured by him, and this by reason that thigh signified conjugal love, and hand signified power, or as far as could be effected. For all the parts of the human body correspond to things spiritual and celestial in the Grand Man, which is heaven, as was shewn, n. 2996, 2998, and will be further shewn, by the divine mercy of the Lord, in the following pages. The thighs with the loins correspond with conjugal love; this was known to the most ancient people, and in consequence thereof

they had several rites and ceremonies, of which this was one, that they placed the hands under the thigh, when they were bound to any good of conjugal love. The knowledge of these things, which was in highest esteem among the ancients, and constituted the principal part of their learning and intelligence, is at this day altogether lost, insomuch that it is not now known that any such correspondence exists, and possibly some may on this account wonder, that such things are signified by the rite or ceremony here mentioned, which was enjoined in the present case, because the subject treated of is concerning the betrothing of Isaac to some one of the family of Abraham, and the performance of that office was entrusted to the elder servant.

That thigh signifies by correspondence conjugal love, as was said, may also appear from other passages in the Word, as from the process which was enjoined when a woman was accused of adultery by her husband, which is thus described in Moses, "The priest shall adjure the woman with an oath of cursing, and the priest shall say unto the woman, Jehovah shall give thee for a curse and for an adjuration in the midst of the people, in Jehovah giving *thy thigh to fall*, and thy belly to swell. When he hath given her the water to drink, it shall come to pass, if she be defiled and hath trespassed trespass against her husband, the cursed waters shall come to bitterness in her, and her belly shall swell, and *her thigh shall fall*, and the woman shall be for a curse in the midst of her people," Numb. v. 21, 27; by the thigh falling was signified the evil (the opposite of) of conjugal love, that is adultery. The other particulars mentioned in the same process, have each of them some special signification, so that there is not the least expression which does not involve some hidden meaning, howsoever surprising it may seem to man, who reads the Word without any idea of its sanctity. It is in consequence of this signification of thigh as denoting the good of conjugal love, that frequent mention is made of coming forth from the thigh, as it is said of Jacob, "Be fruitful and multiply, a nation and a company of nations shall be of thee, and kings shall *come from thy thighs*," Gen. xxxv. 11; and in another place, "Every soul that came with Jacob to Egypt, that *came forth from his thigh*," Gen. xlv. 26; Exod. i. 5; and concerning Gideon, "Gideon had seventy sons, that *came forth from his thigh*," Judges viii. 30. And whereas the thighs and the loins signify those things which relate to conjugal love, they also signify those things which relate to love and charity, by reason that conjugal love is fundamental of all love, see n. 686, 2733, 2737—2739, for they are from the same origin, namely, from the celestial marriage, which is that of goodness and truth, concerning which see n. 2727 to 2759.

That thigh signifies the good of celestial love, and the good of spiritual love, may appear from the following passage in the

Apocalypse, "He that sat on the white horse, had on his vesture and *on his thigh* a name written, King of kings and Lord of lords," xix. 16; that He Who sat on the white horse is the Word, consequently the Lord, Who is the Word, may be seen, n. 2760—2762; that vesture denotes Divine Truth, see n. 2576; therefore He is called King of kings, see n. 3009; hence it is evident what is meant by thigh, namely, the Divine Good which is of His love, by virtue whereof He is also called Lord of lords, see n. 3004 to 3011; and as this denotes the Lord's quality, it is said that He had thereon a Name written, for name signifies quality, see n. 1896, 2009, 2724, 3006; so in David, "Gird thy sword *upon thy thigh*, powerful in thy glory and honour," Psalm xlv. 3; speaking of the Lord, where the sword denotes truth combating, see n. 2799, and thigh the good of love; to gird the sword upon the thigh therefore denotes, that truth whereby combat was to be waged, should be grounded in the good of love; so in Isaiah, "Justice shall be *the girdle of his loins*, and truth *the girdle of his thighs*," vi. 5: speaking also of the Lord, where justice, as predicated of the good of love, see n. 2235, is called the girdle of the loins: and truth, as grounded in good, is called the girdle of the thighs; thus loins are predicated of the love of good, and thighs of the love of truth.

Again, in the same prophet, "None shall be weary nor stumble in Him, he shall not slumber nor sleep, neither is *the girdle of his thighs* loosed, nor the latchet of his shoes plucked off," v. 27; speaking also of the Lord, where the girdle of his thighs denotes the love of truth, as above: so in Jeremiah, "Jehovah said unto him that he should buy a *girdle of linen*, and should place it on his *loins*, but should not draw it through the water; and he should go to Euphrates, and should hide it in a hole of the rock; and having done this when he went, and took it from the place, it was marred," xiii. 1 to 6; where the girdle of linen denotes truth, and the placing of it on the loins was a representative that truth was grounded in good; every one may see that the things here described were representative, the signification whereof cannot be known but from correspondencies, of which, by the divine mercy of the Lord, we shall speak more particularly at the end of some of the following chapters.

In like manner it cannot be known, except from correspondencies, what was signified by the things manifested in vision to Ezekiel, to Daniel, and to Nebuchadnezzar; to Ezekiel as thus described, "Over the expanse, which was above the head of the cherubs, was as the appearance of sapphire stone, the likeness of a throne; and above the likeness of a throne, a likeness as the appearance of a man over it above; and I saw as the appearance of a lighted coal, as the appearance of fire within it round about: *from the appearance of his loins and upwards and from the appearance of his loins and downwards*, I saw as it were the appearance

of fire, and a splendour round about it as the appearance of a rainbow, which is in a cloud in a day of rain; so was the appearance of a splendour round about; so was the appearance of the likeness of the glory of Jehovah," i. 26—28; that what is here said is representative of the Lord, and of His kingdom, may evidently appear, and that the appearance of loins above and the appearance of loins beneath, has respect to His love, is manifest from the signification of fire, as denoting love, see n. 934, and from the signification of splendour and rainbow, as denoting wisdom and intelligence derived from love, see n. 1042, 1043, 1053.

In Daniel it is thus described, "A man appeared to him clothed in linen, and *his loins girded with gold of Uphaz*, and his body was like a beryl, and his face as the appearance of lightning, and his eyes like lamps of fire, and his arms and his feet like the brightness of polished brass," x. 5, 6; what is signified by all those particular expressions, as what by loins, what by body, what by face, by eyes, by arms, and by feet, cannot appear to any one except from representations and their correspondencies: from these it is evident that the Lord's celestial kingdom is thus represented, in which the Divine Love is denoted by loins, and the good of wisdom which is grounded in love by gold of Uphaz with which he was girded, see n. 113, 1551, 1552: to Nebuchadnezzar as thus described, "The head of the statue was good gold; the breast and arms thereof were silver; the belly and *thighs* thereof were brass; the feet were part iron and part clay," Dan. ii. 32, 33; by this statue were represented the successive states of the Church: by the head, which was gold, the first state which was celestial, as being a state of love to the Lord; by the breast and arms which were silver, the second state which was spiritual, as being a state of neighborly love or charity; by the belly and thighs, which were brass, a third state, which was a state of natural goodness, denoted by brass, see n. 425, 1551; natural good is the good of neighborly love or charity in a degree below spiritual good. By the feet which were iron and clay, a fourth state, which was a state of natural truth, denoted by iron, see n. 425, 426, and also of no coherence with goodness which is denoted by clay. From what has been said it may appear what is signified by thighs and loins, namely conjugal love principally, and thence all genuine love, as is evident from the passages adduced, and likewise from Gen. xxxii. 25, 32; Isaiah xx. 2—4; Nahum ii. 1; Exod. xii. 11; Luke xii. 35, 36; in an opposite sense also are signified the loves of a contrary sort, namely, self-love and the love of the world, see 1 Kings ii. 5; Isaiah xxxii. 10, 11; Jer. xxx. 6; chap. xlviii. 37; Ezek. xxix. 7; Amos viii. 10.

3022. Verses 3, 4. *And I will adjure thee by Jehovah God of heaven and God of earth, that thou take not a woman for my*

son of the daughters of the Canaanite, in the midst of whom I dwell: but that thou go to my land and to my kindred, and take a woman for my son Isaac. And I will adjure thee by Jehovah God of heaven and God of earth, signifies a binding most holy to the Divine, which was in things supreme and in things thence derived: *that thou take not a woman for my son of the daughters of the Canaanite,* signifies that the rational Divine should not be conjoined to any affection which disagrees with truth: *in the midst of whom I dwell,* signifies things discordant in the maternal Humanity which encompass: *but that thou go to my land and to my kindred,* signifies the celestial and spiritual Divine things which the Lord acquired to Himself: *and take a woman for my son Isaac,* signifies that thence was the affection of truth which should be conjoined to the affection of good of the Rational.

3023. *I will adjure thee by Jehovah God of heaven and God of earth.*—That hereby is signified a binding most holy to that which was Divine in things supreme and in things thence derived, appears from the signification of adjuring, as denoting to bind by an oath, for adjuration is nothing else but a binding, and this most holy when directed to Jehovah God of heaven and God of earth, that is, to the Divine which is above and which is beneath, or, what is the same thing, to the Divine which is in things supreme and in things which are thence derived. Jehovah God of heaven, as spoken of the Lord, is Jehovah Himself who is called the Father, from whom He was conceived, consequently who was his Divine Essence, for conception itself gave the very essence itself from whence it was. Jehovah God of earth is in this case Jehovah who is called Son, consequently His Human essence, this existing from the former, when the Lord made it also Divine. Thus by Jehovah God of heaven is signified the Divine which is in things supreme, and by Jehovah God of earth the Divine which is in things thence derived. But the Lord is called Jehovah God of heaven by virtue of His Divine which is in the heavens, and God of earth by virtue of His Divine which is in the earths. The Divine in the heavens is also what is with man in his internals, but the Divine in the earths is what is with man in his externals. For the internals of man are his heaven, because by them he is conjoined with the angels, but his externals are earth, for by them he is conjoined with man, see n. 82, 913, 1411, 1733; when man is regenerated, then the former flow into the latter, and the latter are derived from the former. Hence also it may be known what the internals of the church are, and what are its externals.

3024. *That thou take not a woman for my son of the daughters of the Canaanite.*—That hereby is signified that the Divine Rational should not be conjoined to any affection which disagrees with truth, appears from the signification of taking a woman, as

denoting to be joined together by a covenant of marriage; and from the signification of my son, namely Isaac, as denoting the Lord's Divine Rational, concerning which see n. 1893, 2066, 2083, 2630; and from the signification of daughters, as denoting affections, see n. 489—491, 568, 2362; and from the signification of Canaanite, as denoting evil, see n. 1444, 1573, 1574; hence it is that the daughters of the Canaanite denote affections which disagree with truth. The subject here treated of is concerning Truth Divine which was to be adjoined to Good Divine of the Lord's Rational, as may be seen from the contents, n. 3013. By a woman who was to be associated by a covenant of marriage, is meant that very truth, which was to be called forth from the natural man by a common way. By my son is meant the Lord's Rational as to good, to which it was to be adjoined or associated; hence it may be known, that by not taking a woman for my son from the daughters of the Canaanite, is signified, that the Lord's Divine Rational should not be conjoined to any affection which disagrees with truth. All conjunction of truth with good is effected by affection, for no truth ever enters into man's rational (mind), and is there conjoined with good, except by affection, inasmuch as in affection is the good of love which alone conjoins, see n. 1895, as may be known to every one who reflects.

That the daughters of the Canaanite signify affections which disagree with truth, that is, signify affections of what is false, may appear from the signification of daughters; for mention is made of daughters in many passages in the Word, and every one may see that in those passages are not meant daughters, as where mention is made of the daughter of Zion, of the daughter of Jerusalem, of the daughter of Tarshish, of the daughter of my people, denoting affections of good and of truth, as has been shewn in the passages above adduced: and whereas they denote the affections of goodness and of truth they denote also churches, for churches are churches by reason of those affections; hence it is that by the daughter of Zion is signified the church celestial, and this from the affection of good, whereas by the daughter of Jerusalem is signified the church spiritual, and from this the affection of truth, n. 2362; the same is also signified by the daughter of my people, Isaiah xxii. 4; Jer. vi. 14, 26; chap. viii. 19, 21, 22; chap. ix. 1; chap. xiv. 17; Lam. ii. 11; chap. iv. 6; Ezek. xiii. 17. Hence it is evident what is signified by the daughters of the nations, as by the daughters of the Philistines, the daughters of Egypt, the daughters of Tyre and Sidon, the daughters of Edom, the daughters of Moab, the daughters of the Chaldeans and of Babylon, and the daughters of Sodom, namely, the affections of what is evil and false wherein their religions were grounded, consequently their religions themselves: that this is the signification of daughters, may appear from the following passages,

"*The daughters of the nations* shall lament Egypt, wail for the multitude of Egypt, and cause her to descend, her and *the daughters of magnificent nations* to the earth beneath with them that go down into the pit," xxxii. 16, 18; where the daughters of magnificent nations denote the affections of evil; so in Samuel, "Tell it not in Gath, publish it not in the streets of Askelon, lest the *daughters of the Philistines* rejoice, lest the *daughters of the uncircumcised* triumph," 2 Sam. i. 20: so in Ezekiel, "Thou hast committed whoredom with the sons of Egypt: I gave thee into the hand of them that hate thee, the *daughters of the Philistines*, before thy wickedness was discovered, as the time of reproach of the *daughters of Syria*, and of all round about her, of the *daughters of the Philistines* that despise thee round about," xvi. 26, 27, 57; that daughters are not here meant, every one may see, but that by daughters are understood the religion of such as are signified by Philistines whose quality is to talk much about faith without leading the life of faith, see n. 1197, 1198; whence also they are called uncircumcised, that is, void of charity. So in Jeremiah, "Go up to Gilcad, and take balm, O *virgin daughter of Egypt*. Make to thyself vessels of migration, thou inhabitant *daughter of Egypt*. The *daughter of Egypt* was ashamed, she was given into the hand of the people of the north," xlvi. 11, 19, 24; where the daughter of Egypt denotes the affections of reasonings from scientific truths concerning the truths of faith whether they be truths or not. Thus it denotes the religious quality thence arising, which is such, that nothing is believed but what is apprehended by the senses, consequently nothing of the truth of faith, see n. 215, 232, 233, 1164, 1165, 1186, 1385, 2196, 2203, 2209, 2568, 2588.

So in Isaiah, "Thou shalt no more exult, O oppressed *daughter of Sidon*," xxiii. 12: and in David, "The *daughter of Tyre*, in a gift, the rich of the people shall intreat thy faces," Psalm xlv. 12; what is meant by the daughter of Sidon and the daughter of Tyre is manifest from the signification of Sidon and of Tyre, concerning which see n. 1201. So in Jeremiah, "Rejoice and be glad, O *daughter of Edom*; thine iniquity is consummated, O *daughter of Zion*, he will no more cause thee to remove, thine iniquity will be visited, O *daughter of Edom*," Lam. iv. 21, 22. Again in Isaiah, "As a wandering bird, a nest east forth, shall be the *daughter of Moab*," xvi. 2: Again, "Come down and sit in the dust, O *virgin daughter of Babylon*; sit on the ground, there is no throne, O *daughter of the Chaldeans*. Sit silent, and enter into darkness, O *daughter of the Chaldeans*, because thou shalt no longer be called the lady of kingdoms," xlvii. 1, 5: and in Jeremiah, "A people shall come from the north, put in array like a man to the battle, upon thee, O *daughter of Babylon*," l. 41, 42: again, "The *daughter of Babylon* is like a threshing floor, it is time to thresh her," li. 33. So in Zechariah,

“Deliver thyself O Zion, that dwellest with the *daughter of Babylon*,” ii. 7; and in David, “The *daughter of Babylon* is vastated,” Psalm cxxxvii. 8: and in Ezekiel, “Thy sisters, Sodom and *her daughters*, shall return to their ancient [state]; and Samaria and *her daughters* shall return to their ancient [state],” xvi. 55; that in these passages by daughters are not meant daughters, but affections which disagree with the truth, consequently religious qualities which are thence derived, every one may plainly see. But what those religious qualities are, appears from the signification of those people, as from the signification of Edom, of Moab, of the Chaldeans, of Babylon, of Sodom, and of Samaria, which have been abundantly treated of in the foregoing explanation of Genesis: hence then it appears what is signified in this passage by the daughter of the Canaanite.

That they should not contract marriages with the daughters of the Canaanites, had respect also to this spiritual law, that what is good and what is false, and what is evil and what is true, should not be joined together, for thence comes profanation. The prohibition was also representative of that wickedness, concerning which see Deut. vii. 3; and in Malachi, “Judah hath profaned the holiness of Jehovah, because he hath loved and married the *daughter of a strange God*,” ii. 11.

3025. *In the midst of whom I dwell*.—That hereby are signified things discordant in the maternal humanity which encompass, appears from the signification of dwelling in the midst, namely of the Canaanite as denoting those things which are round about, or which encompass; and that these are discordant with truth, appears from what was said above concerning the signification of the daughters of the Canaanite: that these things are what the Lord received hereditarily from what was maternal, and which he afterwards expelled when He made His Humanity Divine, may appear from what has been said and shewn above on the same subject, n. 1414, 1444, 1573, 2159, 2574, 2649.

3026. *But that thou go to my land and to my kindred*.—That hereby is signified to the Divine celestial and spiritual things, which the Lord acquired to Himself, appears from the signification of land as denoting that which is celestial of love, concerning which see n. 1413, 1607; and from the signification of kindred, as denoting that which is spiritual of love, concerning which see n. 1145, 1255; in the present case denoting Divine celestial and spiritual things, because treating of the Lord; which things, that He acquired them to Himself by His own power, may be seen, n. 1815, 1921, 2025, 2026, 2083, 2500.

3027. *And take a woman for my son Isaac*.—That hereby is signified that thence should be the affection of truth which should be conjoined to the affection of good of the rational, appears from what was said above, n. 3024.

3028. Verses 5, 6. *And the servant said unto him, Perhaps a*

woman is not willing to go after me to this land; shall I by bringing back bring back thy son to the land whence thou camest forth? And Abraham said unto him, Take heed to thyself lest perhaps thou bring back my son thither. The servant said unto him, signifies the Lord's perception concerning the natural man. *Perhaps a woman is not willing to go after me to this land,* signifies the doubt of the natural man concerning that affection, whether it was separable. *Shall I by bringing back bring back thy son to the land whence thou camest forth,* signifies whether it could nevertheless be conjoined to Good Divine of the Rational. *Abraham said unto him,* signifies the Lord's perception from the Divine: *take heed to thyself lest perhaps thou bring back my son thither,* signifies that it could not in any wise be conjoined.

3029. *The servant said unto him.*—That hereby is signified the Lord's perception concerning the natural man, appears from the signification of saying, as denoting to perceive, concerning which see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552; and from this signification of servant in this passage, as denoting the natural man, concerning which see n. 3019, 3020; whatsoever is done in the natural man, and what is the quality of the natural man, this is perceived in the rational mind, for that which is beneath in man is perceived by that which is above, see n. 2654; hence it is that by the servant saying to him, is signified the Lord's perception concerning the natural man.

3030. *Perhaps a woman is not willing to go after me to this land.*—That hereby is signified the doubt of the natural man concerning that affection whether it was separable, appears from the signification of woman, as denoting truth, in the present case truth from the natural mind, which was to be conjoined to Divine Good of the rational mind; and whereas all conjunction is effected by affection, as was said above, n. 3024; therefore by woman is signified the affection of that truth; and from the signification of going after me or following to this land, as denoting to be separated from the natural and conjoined to the rational. For land here, as above, n. 3026, is the good of love which is of the rational: that doubt is denoted, is manifest from its being said, "Perhaps she is not willing." From what has been said above it is evident what is implied in those words, and in what follows to verse 8, etc., for the better understanding whereof, it may be expedient to make a few observations: the genuine rational is by virtue of good, and *exists* by virtue of truth; good flows in by an internal way, but truth by an external way. Good conjoins itself thus with truth in the rational, and causes the rational to be; unless good therein be conjoined with truth, there is no rational mind, although it appears otherwise by reason that man can reason, see n. 1944. This is the common way by which the rational is formed with man.

The Lord, inasmuch as He was born like another man, and

was willing to be instructed like another man, was willing also in like manner to make His rational Divine, namely, as to good by an influx from His Divine by an internal way, and as to truth by an influx by an external way; when therefore the rational as to good was formed, so as to be in a state of receiving truth, which is meant by what is said in the beginning of this chapter, "Abraham being old came to (full) days, and Jehovah blessed Abraham in all things," by which words it was shewn is signified, when the state was at hand that the Lord's Humanity should be made Divine, and all things were disposed into Divine Order, see n. 3016, 3017. It now follows, that to the good of the rational truth should be conjoined, and this, as was said, by a common way, that is, by scientifics and knowledges from the natural man. The essential good of the rational, which is formed by an internal way, is the essential ground, but truth is the seed which is to be sown in that ground; there is no other possible method whereby the genuine rational mind can be born. In order that this might in like manner exist with the Lord, and might be made Divine by His own power, the Lord came into the world, and was willing to be born as another man. Otherwise He might have assumed a Humanity without being born, as was frequently the case in ancient times when He appeared to men.

These are the things contained in this chapter, namely, how truth called forth from the natural man was conjoined to the good of the rational (mind), and as the good therein was Divine, the truth also therein was made Divine. These things are most obscure, so as not to be intelligible to man, especially to him who doth not know that the rational (mind) is somewhat distinct from the natural (mind), and who therefore doth not know that the rational is successively formed, and this by knowledges. Nevertheless they are things of easy apprehension to those, who have any knowledge concerning the rational and natural man, and who are in any degree enlightened: the angels see them all as in clear day. In order for the obtaining an idea of these things, see what was said and shewn above on the subject, namely, that the rational (mind) as to truth is formed by influx into sciences and knowledges, n. 1495, 1563, 1900, 1964. That it is not born from sciences and knowledges, but from the affection thereof, n. 1895, 1900; that sciences and knowledges are only vessels of good, n. 1469, 1496; that vain and unprofitable scientifics must be destroyed, n. 1489, 1492, 1499, 1500; that in the rational the affection of good is as the soul in the affection of truth, n. 2072; what is the affection of rational truth and of scientific truth, n. 2503; that by knowledges the external man is joined to the internal, or the rational to the natural, when knowledges are implanted in things celestial which are from love and charity, n. 1450, 1451, 1453, 1616.

3031. *Shall I, by bringing back, bring back thy son to the land*

whence thou camest forth.—That hereby is signified whether it could nevertheless be conjoined to Good Divine of the rational (mind), may appear from what was said above concerning Abraham, and concerning the land whence he came forth, see n. 1353, 1356, 1992, 2559, whereby it is manifest that the land whence Abraham came, was Syria, where was another Ancient Church, which was called Hebrew from Eber its founder, see n. 1238, 1241, 1327, 1343. But this Church about the time of Abraham also declined from the truth, and this to such a degree amongst some families therein, that they were altogether ignorant of Jehovah, and worshipped other gods. This is the land which is here meant, concerning which the servant asked Abraham whether he should bring back his son to the land whence he came forth; hence it is, that by land is here signified the affection which does not agree with truth; and this being signified by land, by bringing back the son, or what is the same thing, by there taking for him a woman, and there abiding with her, is signified to conjoin an affection not agreeing with truth with Good Divine of the rational. But that this could not be done, is declared in Abraham's answer which follows.

3032. *Abraham said unto him.*—That hereby is signified the Lord's perception from the Divinity, appears from the signification of saying, as denoting to perceive, concerning which see above, n. 3029; and from the representation of Abraham, as denoting the Lord as to the Divine Humanity, from which that perception was.

3033. *Take heed to thyself lest thou bring back my son thither.*—That hereby is signified that it could not in any wise be conjoined, appears from what was said above, n. 3031; where it was explained what is signified, in the internal sense, by bringing back the son to the land from which Abraham came forth. That an affection not agreeing with truth cannot be conjoined to good which is of the rational, may appear from what was said above concerning the conjunction of good and truth, or, what is the same thing, concerning the celestial marriage, n. 2173, 2507, 2727—2759; that therefore the ancients instituted marriage between the affection of good and of truth, may be seen, n. 1904. Also that what is false can in no wise be conjoined with good, nor what is true with evil, because they are of contrary qualities and characters, n. 2388, 2429, 2531; and that good is insinuated into the knowledges of truth as its recipient vessels, and thereby conjunction is effected, n. 1469, 1496, 1832, 1903, 1950, 2063, 2189, 2261, 2269, 2428, 2434, 2697. That there can be no conjunction of what is false with good, nor of what is true with evil, but only of what is false with evil, and of what is true with good, has been given me to perceive to the life; and it was perceived that the case is thus; when man has the affection of good, that is, when he wills good from the heart, in case anything is to be

thought of which is to be willed and to be done, then his goodwill flows into his thought, and there applies and joins itself to the knowledges which are therein as to its recipient vessels, and by that conjunction impels him so to think, will, and act. It is, as it were, an ingrafting of good into truths, or into the knowledges of truth. But when a man has not the affection of good but the affection of evil, that is, when he wills evil, as when he believes all to be good which favours himself, that he may become great and rich, and thus enjoy honour and wealth, and this is his end, in this case when anything is to be thought of which should be willed and be done, his will in like manner flows into his thought, and there excites the knowledges which appear like truth, and thus impels him to think, to will, and to act; and this by a wrong application of knowledges, and by considering certain general ideas, which he has drawn from the literal sense of the Word, or from some other learning, as applicable in every sense. Thus it is evil which is conjoined with what is false, for in this case the truth which was therein is deprived of all the essence of truth.

Such persons in another life, howsoever in the life of the body they may appear better instructed than others, are in reality more stupid, and in proportion as they are in the persuasion of being in the truth, so far they induce darkness in others. Such have at times been present with me, but they were not susceptible of any affection of good from truth, howsoever truths were recalled to their mind, with which they were acquainted in the life of the body, for evil was in them, wherewith truths could not be conjoined; neither can these come into consort with the good, but if anything of natural good appertains to them, they are vastated to such a degree, until they know nothing of truth, and then there is insinuated into the remaining good somewhat of truth, so much as the scantiness of the remaining good can contain. But they who have been in the affection of good from the heart, these are receptive of all truth, according to the quantity and quality of goodness which was in them.

3034. Verse 7. *Jehovah God of hearen, who received me from the house of my father, and from the land of my nativity, and who spake to me, and who sware to me, saying, To thy seed will I give this land, He shall send his angel before thee, and thou shalt receive a woman for my son thence. Jehovah God of hearen, signifies the Lord's essential Divinity. Who received me from the house of my father, and from the land of my nativity, signifies by virtue of whom the Lord delivered Himself from things maternal as to evils and falses: and who spake to me, and who sware to me, saying, signifies from whom He had His Divine will and understanding: to thy seed will I give this land, signifies Divine Truth which was in the Lord's Humanity: He shall send His*

angel before thee, signifies Divine Providence: *and thou shalt receive a woman for my son thence*, signifies that the affection of truth indeed was thence, but from a new source.

3035. *Jehovah God of heaven*.—That hereby is signified the Lord's essential Divinity, appears from what was said above, n. 3023, namely that Jehovah God of heaven is the Lord's essential Divinity; for by Jehovah, who is so often named in the Word of the Old Testament, the Lord alone is understood, inasmuch as all and everything contained therein, in an internal sense, treat concerning Him, and all and every rite of the church represented Him, see n. 1736, 2921; and moreover the most ancient people who were of the church celestial, understood by Jehovah no other than the Lord, see n. 1343. In the literal sense, it appears in this and in other passages, as if another, who is superior, is meant by Jehovah, but such is the sense of the letter that it distinguishes what the internal sense unites, and this by reason that man, who is to be instructed from the sense of the letter, cannot have an idea of one unless he has first an idea of several, for one with man is formed of several, or, what is the same thing, that which exists together is formed of things successive. There are many things in the Lord, and all are Jehovah. Hence it is that the sense of the letter separates, whereas heaven in no sort separates, but acknowledges one God in a single idea, nor any other than the Lord.

3036. *Who received me from the house of my father and from the land of my nativity*.—That hereby is signified by whom the Lord delivered Himself from maternal things as to evils and as to falses, appears from the signification of the house of my father in this passage, and of the land of nativity, as denoting what was maternal, or what was hereditary from the mother, from which came the evil and the false against which the Lord fought and which He expelled, and thus made His Humanity Divine by his own power, see what was said above, n. 3031. Concerning the house and land whence Abraham came, and what was said above, n. 1414, 1444, concerning what the Lord inherited, as being Divine from Jehovah, and from the mother evil; and that he fought against the evil derived hereditarily from the mother, but that He had no actual evil, n. 1444, 1573; and that He put off all that was hereditary from the mother, so as at length not to be her son, n. 2159, 2574, 2649. This hereditary derivation, namely what was from the mother, is what is signified in an internal sense by the house of my father and the land of nativity. By the house of my father is signified what was hereditarily maternal as to evil, and by the land of nativity what was hereditarily maternal as to falsities, for where evil is, there are falsities, they being conjoined to each other; that the Lord expelled them by his own power, see n. 1616, 1813, 1921, 2025, 2026, 2083, 2523.

3037. *And who spake to me, and who sware to me, saying.*—That hereby is signified from whom he had his Divine Will and Understanding, appears from the signification of speaking, as denoting to perceive, concerning which see n. 3029, and also to will, see n. 2626; and from the signification of swearing as denoting confirmation from the Divine, and as being spoken of truths which are of the understanding, see n. 2842. When it is said of Jehovah that he speaks, in an internal sense is meant that He wills; and when it is said of Jehovah that He swears, in an internal sense is meant that He understands it to be true; thus by swearing is signified to understand when it is spoken of Jehovah, as may also appear from the passages adduced from the Word, n. 2842.

3038. *To thy seed will I give this land.*—That hereby is signified Divine Truth which was in the Lord's Humanity, appears from the signification of seed, as denoting faith grounded in charity, and also those who are in such faith, concerning which, see n. 1025, 1447, 1610, 2848; and whereas all the good and truth of faith are from the Lord, it is Divine Truth Itself which is meant by seed in a supreme sense. And from the signification of this land, namely Canaan, as denoting heaven or the Lord's kingdom, see n. 1413, 1437, 1607; and whereas it denotes heaven or the Lord's kingdom, it is the Lord's Divine Humanity Itself which is meant by the land of Canaan in a supreme sense. For the essential Divine cannot flow into heaven except through the Lord's Divine Humanity; which also the Lord has plainly declared in Matthew, where he says, "All things are delivered unto Me of My Father, and no one knoweth the Son but the Father, neither knoweth any one the Father but the Son, and he to whom the Son hath willed to reveal him," xi. 27: and in John, "No one hath seen God at any time, the only begotten Son who is in the bosom of the Father, He hath declared Him," i. 18; the Son is the Lord's Divine Human: He who believes that any other Father but the Lord is adored in heaven, is much deceived.

3039. *He shall send His angel before thee.*—That hereby is signified the Divine Providence, appears from the signification of angel in the Word, as denoting the Lord, but what attribute of the Lord is denoted by the angel, appears from the series of things treated of, concerning which see n. 1925. That the Divine Providence is here signified is manifest. The reason why by angels in the Word the Lord is meant, is, because all that is spoken in the Word by the prophets and others, under the dictate of the angels, is from the Lord, that is, is by the Lord Himself. The angels in heaven also acknowledge and perceive that nothing of good and truth is from themselves, but from the Lord, insomuch that they hold all things in aversion which induce another idea, hence it is that by angels, namely, the good,

the Lord is meant, but what attribute of the Lord, appears from the series of things treated of.

3040. *And thou shalt receive a woman for my son thence.*—That hereby is signified that the affection of truth was indeed thence, but from a new source, appears from the signification of woman, as denoting the affection of truth, concerning which see above; for by Rebecca, who is treated of in this chapter, is represented Divine Truth which was to be conjoined to Divine Good of the Lord's Rational (mind), which is Isaac. That the affection of truth is thence, namely from those things which are signified by the house of my father, and the land of my nativity, but from a new source, cannot as yet be fully explained; in what follows, however, the subject is much treated of. We shall here only give a brief explanation of it; every affection of truth in the natural man exists by influx from the affection of good out of the rational (mind), or through the rational from the Divine. The affection of truth, which exists by that influx in the natural man, in the beginning is not the affection of genuine truth, for genuine truth comes successively, and is successively substituted in the place of former truths, which were not truths in themselves, but only means leading to genuine truths. From this brief explanation it may appear what is meant when it is said that the affection of truth is indeed thence, but from a new source.

3041. Verses 8, 9. *And if the woman is not willing to go after thee, and thou art free from this my adjuration, only thou mayest not bring back my son thither. And the servant placed his hand under the thigh of Abraham his lord; and he adjured him upon this word. If the woman is not willing to go after thee,* signifies here, as above, if the affection of truth should not be separated: *and thou art free from my adjuration,* signifies the freedom which the natural man has. *Only thou mayest not bring back my son thither,* signifies here, as above, that thence was no conjunction: *and the servant placed his hand under the thigh of Abraham his lord,* signifies here, as above, a binding of the natural man as to power to the good of conjugal love. *And he adjured him upon this word,* signifies a sacrament.

3042. *If the woman is not willing to go after thee.*—That hereby is signified if the affection of truth should not be separated, appears from the signification of woman as denoting the affection of truth; and from the signification of going after thee, or following, to this land, as denoting to be separated from the natural (mind), and conjoined to the rational (mind), concerning which see n. 3030, where the same words occur.

3043. *And thou art free from my adjuration.*—That hereby is signified the freedom which the natural man has, appears from the signification of servant of whom these words are spoken, as denoting the natural man, see n. 3019. And from the signification of being free if the woman was not willing to follow, as denoting,

in a proximate sense, that he would be in no binding, if the affection of truth should not be separated. That these things imply the freedom which the natural man has, is evident, for the affection of truth which is here treated of, and also the separation, is predicated, in the internal sense, of the natural man. In the historical sense, indeed, the coherence is otherwise, but in the internal sense, it is here described.

Concerning man's freedom, see what was said and shewn above, n. 892, 905, 1937, 1947, 2744, 2870—2893, whence it is evident how the case is in respect to freedom. Freedom is predicated of the natural man, but not so of the rational, for through the rational into the natural man flows in good from the Lord in celestial freedom. The natural man is what receives that good, and in order that he may receive, and thereby be conjoined to the celestial freedom which flows in through the rational, the natural man is left in freedom. For freedom is of love or affection, and if the natural man does not receive the affection of truth from the affection of good which flows in, he is in no case conjoined to the rational; thus it is in respect to man who is reformed of the Lord by freedom, see n. 1937, 1947, 2876—2878, 2881.

In respect to the Lord, He also left the natural man in freedom, when He made His Rational (mind) Divine as to truth, that is, when He adjoined Divine Truth to Divine Good of the rational mind, for He was willing to make His Humanity Divine in the common way. The common way is such as has place with man who is reformed and regenerated. The real reformation and regeneration of man is therefore a kind of image. Man also by reformation and regeneration is made new, hence he is said to be begotten anew, and created anew, and in proportion as he is reformed, so far he has in himself as it were the Divine, but there is this difference, that the Lord made Himself Divine by and from His own power, whereas man cannot do anything of or from his own power, but from the Lord. It is said *as it were* the Divine, because man is only a recipient of life, whereas the Lord as to each Essence is Life Itself, see n. 1954, 2021, 2658, 2706, 3001.

3044. *Only thou mayest not bring back my son thither.*—That hereby is signified that thence was no conjunction, appears from what was said above, n. 3031, 3033, where the same words occur.

3045. *And the servant placed his hand under the thigh of Abraham his lord.*—That hereby is signified a binding of the natural man as to power to the good of conjugal love, appears from what was said above, n. 3021, where also the same words occur.

3046. *And he adjured him upon this word.*—That hereby is signified as a sacrament, appears from the signification of ad-

juring as denoting a binding, and indeed the most holy, because by Jehovah God of heaven and God of earth, concerning which see n. 3023, thus denoting a sacrament, for a sacrament is nothing else but a binding.

3047. Verse 10. *And the servant took ten camels from the camels of his lord, and went, and every good thing of his lord in his hand, and he arose, and went to Aram Naharaim, to the city of Nahor. The servant took ten camels from the camels of his lord and went,* signifies general Divine scientific truths in the natural man. *And every good thing of his lord in his hand,* signifies the good (affections) and truths of those scientifics with him: *and arose,* signifies elevation: *and went to Aram Naharaim,* signifies the knowledges of truth thence: *to the city of Nahor,* signifies doctrinals related thereto.

3048. *And the servant took ten camels from the camels of his lord, and went.*—That hereby are signified general scientific truths in the natural man, appears from the signification of servant, here, as denoting the natural man, concerning which see above, n. 3019, 3020; and from the signification of ten, as denoting remains, which, that they are good (affections) and truths with man stored up from the Lord, may be seen, n. 468, 530, 560, 561, 660, 661, 1050, 1906, 2284. And when ten or remains are predicated of the Lord, they are the Divine things which the Lord acquired to Himself, as may be seen, n. 1738, 1906; and from the signification of camels as denoting general scientifics, which are said to be ten, as being Divine or acquired by the Lord; also from the camels being camels of his lord. By his going is signified initiation thereby, which is the subject treated of in this chapter: the process of the conjunction of truth with good in the Lord's Divine Rational is here treated of, and the first process of initiation is described, n. 3012, 3013, in a series according to its quality; in the present verse is shewn, that the Lord in the natural man separated those things which were from Himself, that is, which were Divine, from those things which were from the mother. Those things which were from Himself, or which were Divine, are the things whereby initiation was effected, and are here called ten camels from the camels of his lord. Hence it is, that in the following verses much mention is made of camels, as where it is said that he made the camels fall down on their knees without the city, verse 11; that Rebecca also gave drink to the camels, verses 14, 19, 20; that they were brought into the house, and that straw and provender were given them, verses 31, 32; and further, that Rebecca and her damsels rode upon the camels, verse 61; and that Isaac saw the camels coming; and when Rebecca saw Isaac, that she fell from the camel, verses 63, 64. The reason why they are so often mentioned is on account of the internal sense, in which they signify the general scientifics, which are in the natural man, from which comes the affection of

truth, which is to be initiated in the affection of good in the rational, and this according to the general way as shewn above. For the rational (mind) as to truth can in no wise be born and perfected without scientifics and knowledges.

That camels signify general scientifics appears from other passages in the Word where they are mentioned, as in Isaiah, "The prophecy concerning the beasts of the south : in the land of straitness and of anguish from whence the young lion and the old lion, the viper and fiery flying serpent, they carry their wealth on the shoulders of young asses, and *their treasures on the back of camels*, to the people they do not profit ; and the Egyptian shall help in vain and to no purpose," xxx. 6, 7 ; where the beasts of the south denote those who are in the light of knowledges, or in knowledges, but in a life of evil ; to carry their wealth on the shoulders of young asses denotes the knowledges belonging to their rational (mind). That a young ass is rational truth may be seen n. 2781 ; their treasures on the back of camels denote the knowledges belonging to their natural (man), the back of camels is the natural, the camels themselves are the common scientifics which are therein, treasures are the knowledges which they hold as precious ; by the Egyptian helping in vain and to no purpose, is signified that sciences are of no use to them ; that Egypt is science, may be seen, n. 1164, 1165, 1186, 1462, 2588. That camels here are not camels, is evident, for it is said that the young lion and the old lion carry their treasures on the back of camels, by which expression every one may see that some mystery of the church is signified.

Again, in the same prophet, "The prophecy concerning the desert of the sea ; thus saith the Lord, Go, set a watchman, he shall declare what he shall see ; and he saw a chariot, a pair of horsemen, a chariot of an ass, *a chariot of a camel*, and he hearkened a hearkening ; he answered and said, Babylon is fallen, is fallen," xxi. 1, 6, 7, 9 ; the desert of the sea denotes the vanity of the sciences which are not for use ; the chariot of an ass denotes a heap of particular scientifics ; the chariot of a camel denotes a heap of general scientifics, which are in the natural man. The vain reasonings of those who are signified by Babylon, are what are thus described. Again, in the same prophet, "Thy heart shall dilate itself because the multitude of the sea shall be converted to thee, the wealth of the Gentiles shall come to thee ; *abundance of camels shall cover thee*, the dromedaries of Midian and Ephraim, all these shall come from Sheba, they shall carry gold and incense, and shall shew forth the praises of Jehovah," lx. 5, 6 ; speaking of the Lord and of the Divine celestial and spiritual things in His Natural (Man) ; the multitude in the sea denotes the immense plenty of natural truth, the wealth of the Gentiles the immense plenty of natural good ; abundance of camels denotes the abundance of general scientifics ; gold and incense denote good

affections and truths, which are the praises of Jehovah. From Sheba denotes from the celestial things of love and faith, see n. 113, 117, 1171. The queen of Sheba coming to Solomon to Jerusalem with exceeding great riches, with *camels carrying* spices, and very much gold and precious stone, 1 Kings x. 1, 2, represented the wisdom and intelligence which was added to the Lord, Who in the internal sense is Solomon in this passage. The camels carrying spices, gold, and precious stones, are those things which are of wisdom and intelligence in the natural man.

So in Jeremiah, "To Arabia and to the kingdoms of Hazor, which Nebuchadnezzar king of Babylon hath smitten; arise ye, and go up to Arabia and lay waste the sons of the east; they shall take their tents, their curtains, and all their vessels, and *they shall take away from them their camels; and their camels shall be for a prey*, and I will disperse them to every wind," xlix. 28, 29, 32; in this passage, Arabia and the kingdoms of Hazor, in an opposite sense, denote those who are in the knowledges of things celestial and spiritual, for no other end or use than that they may be reputed wise and intelligent by themselves and the world. The camels which should be taken away from them should be for a prey, and should be dispersed to every wind, are in general the scientifics and knowledges of goodness and truth, which are also taken away from them, in the life of the body, by their believing things contrary thereto, and in another life entirely.

So in Zechariah, "The plague with which Jehovah shall smite all people, who shall fight against Jerusalem; thus shall be the plague of the horse, of the mule, of the *camel*, of the ass, and of every beast," xiv. 12, 15; where the plague of the horse, of the mule, of the camel, and of the ass, denotes the privation of things intellectual, which thus succeed in order from things rational to things natural; what is signified by horse, may be seen, n. 2761, 2762, what by mule, n. 2781, what by ass, n. 2781. Camels denote general scientifics in the natural man. The same was signified by the plague in Egypt which was upon "the cattle in the field, upon the horses, upon the asses, upon the *camels*, upon herd and upon flock," Exod. ix. 2, 3. From these passages it may appear that by camels, in the internal sense of the Word, are signified general scientifics which are of the natural man. General scientifics are those which comprehend in them several particulars, and these particulars comprehend minutiae, and form in general the natural man as to his intellectual part.

3049. *And every good thing of his lord in his hand.*—That hereby are signified the good affections and truths of those scientific truths with him, appears from the signification of every good thing of his lord, as denoting both good and truth, for truth in itself is good, because derived from goodness. Truth is the form of good that is, when good is formed that it may be intellectually

perceived, then it is called truth. And from the signification of hand, as denoting power, concerning which see n. 878, consequently which were with him. General scientifics are not good in themselves, nor alive, but the affection thereof causes them to be good and to live, for in this case they have respect to use; no one is affected with any scientific fact, or truth, except on account of use, use making it good. But such as the use is such is the good.

3050. *And he arose.*—That hereby is signified elevation, appears from the signification of arising, as implying somewhat of elevation wherever it is spoken of, see n. 2041, 2785, 2912, 2927, in the present case, that Divine Truth derived from scientifics should be initiated in Divine Good of the Rational.

3051. *And went to Aram Naharaim.*—That hereby are signified the knowledges of truth thence, appears from the signification of Aram or Syria, as denoting the knowledges of good, concerning which see n. 1232, 1234. But Aram Naharaim, or Syria of rivers, signifies the knowledges of truth from Naharaim or rivers, because rivers signify intelligence, which is of the knowledges of truth, as may appear from the passages adduced from the Word, n. 108, 109, 2702, and from several others, of which, by the divine mercy of the Lord, we shall speak elsewhere.

3052. *To the city of Nahor.*—That hereby are signified doctrinals relating thereto, appears from the signification of a city, as denoting doctrine, see n. 402, 2451; and from the representation or Nahor, as denoting what is related; for Nahor was the brother of Abram, and from him came Bethuel, of whom was Rebecca. Scientific truths and doctrines are distinct from each other in this, that doctrines are derived from scientific truths, the former having respect to uses and being procured by reflection from scientific truths. They are here said to be related, by reason of their derivation from things Divine.

3053. Verse 11. *And he made the camels fall down on their knees, without the city, at a well of waters, near the time of evening, near the time that the drawers [of water] came forth. He made the camels fall down on their knees,* signifies the holy disposing of general scientifics: *without the city,* signifies removal from doctrinals: *at a well of waters,* signifies to receive the truths of faith: *near the time of evening,* signifies a more obscure state on the occasion: *near the time that the drawers came forth,* signifies a state of instruction.

3054. *He made the camels fall down on their knees.*—That hereby is signified the holy disposing of general scientific (truths), appears from the signification of making to fall down on the knees, as denoting to dispose to what is holy; and from the signification of camels, as denoting general scientific (truths), concerning which see above, n. 3048.

3055. *Without the city.*—That hereby is signified removal from

doctrine, appears from the signification of city, as denoting doctrine, see n. 402, 2451; without [or outside of] which, it is evident, denotes outside of doctrinals, thus removal from them.

3055½. *At a well of waters.*—That hereby is signified to receive the truths of faith, appears from the signification of a well of waters, as denoting the Word, also doctrine from the Word, consequently also truth itself, see n. 2702, in the present case as denoting the truths of faith.

3056. *Near the time of evening.*—That hereby is signified a more obscure state on the occasion, appears from the signification of time, as denoting state, see n. 2625, 2788, 2837; and from the signification of evening, as denoting what is obscure; for evening in the Word signifies the state which precedes the last state of the church when it comes to its close, which last state is called night, and also it signifies the first state of a newly rising church, which is called morning, see n. 2323. In each sense it denotes what is obscure; but in the present case it denotes the obscurity which precedes morning.

3057. *Near the time that the drawers came forth.*—That hereby is signified a state of instruction, appears from the signification of time, as denoting state, see above n. 3056; and from the signification of a drawer, or one that draws, namely water, as denoting to be instructed, of which we shall speak presently. What has been said hitherto from n. 3054, is what is signified in the internal sense by the things which are related historically in this verse. But what each particular expression involves in one series, does not easily appear to any one who is not instructed concerning the natural man, and concerning the scientifics and doctrinals therein, and also how truths are elevated thence into the rational mind, and become rational; and still less does it appear, unless he knows what is the quality of the rational in respect to the natural, or what is the quality of the things which are in the rational in respect to those which are in the natural. The things which are in the rational (mind) do not appear before a man whilst he lives in the body; for the things which are in the natural mind are what come to be perceivable, and seldom the things which are in the rational, except by a certain species of light illuminating the things which are in the natural, or as an influent faculty, whereby the things of thought are disposed in order, and as somewhat perceptive of the object which the mind looks upon. Unless these and several things besides be known, the contents of this verse can hardly be explained so as to be apprehended; as for instance, that there is a holy arrangement of general scientifics, and at the same time a removal from doctrinals, to receive the truths of faith, and on this occasion that there is an obscure state, and that such is a state of instruction. Nevertheless it is allowable briefly to declare, so far as may be apprehended, how the case is in this respect with man when he is reformed of the Lord, because the

reformation of man is a kind of image of what passed with the Lord when He was in the world, as was said above, n. 3043.

During man's reformation, the general things which are in his natural man, are disposed by the Lord to a correspondence with those which are in heaven; what correspondence is, and that it exists between things spiritual and things natural, may be seen, n. 2987, 2989, 2990, 2991, 3002. The general things are first disposed, in order that particulars may be successively insinuated into them of the Lord, and into particulars things minute. For unless order exist in general things, it cannot exist with particulars, because the latter enter into the former and confirm them, still less can it exist with minute things, because these enter into particulars as into their generals and illustrate them. This is what is meant by an holy arrangement of general scientifics, and in the internal sense is signified by making the camels to fall down on their knees; for thus they submit themselves to receive influx. Whilst these things are thus being disposed, doctrinals are removed, these being conclusions from scientifics, for there is an influx through the rational (mind) as it were dictating that this is true, this is not true. But in such a sort, that it is true because agreeing with the arrangement of the general things, or not true because disagreeing; there is no other influx given as to truths. Doctrinals indeed are previously therein, but they are not doctrinals before they are believed, they are merely scientifics, wherefore when they become the objects of thought, no conclusion is made from them, but from other things concerning them. This is what is meant by removal from doctrinals, and what is here signified in the internal sense by without the city. But this state is what is called an obscure state, and is signified by the time of evening, whereas when doctrinals are confirmed so as be believed, then comes morning, or a bright and lucid state. The other things which are contained in this verse appear evident from what has been just now said.

3058. The true reason why by drawing water is signified instruction, and also illustration thereby, as in what follows in this chapter, is, because waters in the internal sense signify the truths of faith, see n. 2702. Thus to draw waters is nothing else than to be instructed in the truths of faith, and thereby to be enlightened, as also in other passages in the Word, as in Isaiah, "With joy shall ye *draw waters* out of the fountains of salvation; in that day ye shall confess to Jehovah," xii. 3, 4; to draw waters denotes to be instructed, to understand, and to be wise; again, in the same prophet, "Bring ye *waters* to meet him that thirsteth, O ye inhabitants of the land of Thema," xxi. 14; to bring waters to meet him that thirsteth, denotes to instruct: again in the same prophet, "The miserable and the needy seeking *waters* and there are none, their tongue fainteth for thirst," xli. 17; seeking waters denotes being desirous to be instructed in truths, by there being

none is signified that no one was in possession of them. Moreover by drawers of water in the Jewish Church were represented those who are continually desirous of knowing truths, but for no other end than to know, without any regard to the use thence to be derived; such were reckoned amongst the lowest order, they were represented by the Gibeonites, concerning whom, see Joshua ix. 21, 23, 27.

3059. Verses 12—14. *And he said, Jehovah God of my lord Abraham, cause I pray to meet before me to-day, and do mercy with my lord Abraham. Behold I stand above at the fountain of waters, and the daughters of the men of the city come forth to draw waters. And let it come to pass, the damsel to whom I say, Let down thy pitcher, I pray, and I will drink, and she shall say, Drink, and I will make thy camels drink also, her thou hast appointed for Thy servant Isaac; and in this I shall know that Thou hast done mercy with my lord. He said,* signifies communication: *Jehovah God of my lord Abraham,* signifies of the Divine Itself which is the Father with the Divine Humanity which is the Son: *cause I pray to meet before me to-day,* signifies Providence from eternity: *and do mercy,* signifies an influx of love: *with my lord Abraham,* signifies the Divine Human: *behold I stand above at the fountain of waters,* signifies a state of conjunction of Truth Divine with the Human: *and the daughters of the men of the city are coming forth to draw waters,* signifies the affections of truth and instruction by them: *and let it come to pass, the damsel to whom I say,* signifies affection in which is innocence: *Let down thy pitcher, I pray,* signifies the submission of scientifics: *and I will drink,* signifies the instruction of truth thence: *and she shall say, Drink,* signifies a reciprocation in respect thereto: *and I will also make thy camels drink,* signifies the illustration of all scientific (truths) in the natural man thence: *her Thou hast appointed for Thy servant Isaac,* signifies the conjunction of Truth Divine with Divine Good in the rational (mind): *and in this shall I know that Thou hast done mercy with my lord,* signifies that the marriage is from Love Divine.

3060. *And he said.*—That hereby is signified communication, may appear from the signification of saying in the historical parts of the Word, as denoting to perceive and to will, of which much has been said above; and by reason of this signification it also signifies to communicate, for communication is from perceiving and willing.

3061. *Jehovah God of my lord Abraham.*—That hereby is signified of the Divine Itself which is the Father with the Divine Humanity which is the Son, that is, communication, appears from what has been frequently said and shewn above, namely, that Jehovah God is the Lord's Divinity Itself which is called the Father, and that by Abraham is represented His Divine Humanity, see n. 2833, 2836. That Jehovah in the Word of the

Old Testament is the Lord Himself, may be seen, n. 1736, 1815, 2921 : that the Most Ancient Church which was before the flood, and the Ancient Church which was after the flood, by Jehovah understood no other than the Lord, may be seen, n. 1343, 1976, 1992, 2016, 3035 ; that in the Lord there is a Trinity, namely, the Divine Itself, the Divine Humanity, and the Divine Holy Proceeding, and that these are one, may be seen, n. 1999, 2149, 2156, 2288, 2329, 2447. That the whole trinity in the Lord is Jehovah, may be seen, n. 2156, 2329 ; and that all and everything in the Lord are Jehovah, n. 1902, 1921. That the Lord is one with the Father, and that no other is meant by Father in heaven, may be seen, n. 14, 15, 1725, 1729, 1733, 1815, 2005, 2018, 2025, 2803, 3038 ; that the Lord is the universal heaven, as being the All therein ; that from Him is the all of innocence, of peace, of love, of charity, of mercy, of conjugal love, all good, and all truth ; that Moses and the prophets, consequently the Word in all its particulars, has relation to Him, and that all the rites of the Church represented Him, may be seen, n. 2751.

That the Lord as to the Divine Human is called Son, may be seen, n. 2628. That the Lord's Divine Human was not only conceived, but was also born, of His Divine Essence which is Jehovah, see n. 2798 ; and that thus the Lord as to His Human was made Jehovah and Life from Himself, see n. 1603, 1737. That the Lord was from eternity, manifestly appears from the Word, see n. 2803 ; although he was afterwards born in time ; for He Himself spake by Moses and the prophets, He Himself also had appeared to many, and it is on those occasions said that He was Jehovah ; but this greatest of all mysteries cannot be revealed to any one, except to those who are in Divine perception, consequently scarcely to any other than to a man of the Most Ancient Church, who was celestial, and in that perception.

I have heard from the men of that Church, that Jehovah Himself was the Lord as to the Divine Humanity when He descended into heaven, and flowed in through heaven, for heaven represents one man as to all his members, wherefore also it is called the Grand Man, see n. 614, 1276, 2996, 2998, 3021 ; the Divine Itself in heaven, or in the Grand Man, was the Divine Humanity, and was Jehovah Himself thus clothed with the Humanity. But when mankind became such, that the Divine Itself clothed as the Divine Humanity could no longer affect them, that is, when Jehovah could no longer come to man, because he had so far removed himself, then Jehovah, who is the Lord as to the Divine Essence, descended and took upon Him the Human, which was by conception Divine, and by birth from a virgin like that of another man. But this He expelled, and by Divine Means, made Divine the Human that was born, from which proceeds all that is holy ; thus the Divine Humanity exists an Essence by Itself, which fills the universal heaven, and effects salvation with those

who before could not be saved. This now is the Lord, who as to the Divine Human is alone man, and from whom man has what constitutes him man, see n. 49, 288, 477, 565, 1894.

3062. *Cause I pray to meet before me to-day.*—That hereby is signified Providence from Eternity, appears from the signification of causing to meet, as denoting to provide; and from the signification of to-day, as denoting from Eternity, concerning which, see n. 2838; moreover it is evident that it is somewhat of Providence which is here supplicated, and to which the supplication refers.

3063. *And do mercy.*—That hereby is signified an influx of love, appears from the essence of mercy as being love. Love itself is turned into mercy, and becomes mercy, when any one who is in need of help, is regarded from love or charity, hence mercy is an effect of love towards the needy and miserable. But here by mercy in the internal sense is meant love, and by doing mercy an influx of love, because proceeding from the Lord's Divine Itself into His Divine Humanity; for it is Divine Love in the Lord, by which He made His Human Divine, for love is the very *esse* of life, but no one has Love Divine except the Lord; see what was said above concerning the Lord's Love, namely, that the Lord's Life was Love towards the universal human race, n. 2253; and that He fought from that Love, n. 1690, 1789, 1812, 1813, 1820; that it transcends all understanding, n. 1799, 2077; that the Lord is Love Divine Itself, n. 2500, 2077, 2572; that Jehovah is Love, n. 1735; that nothing lives but love, n. 1519; that whosoever has mutual love, has the Lord's Life, n. 1799, 1802, 1803; that love and charity is the very essential celestial itself, n. 1419, 1824.

3064. *With my lord Abraham.*—That hereby is signified the Divine Humanity, appears from the signification of Abraham here, as denoting the Lord's Divine Humanity, concerning which, see n. 2833, 2836.

3065. *Behold I stand above at the fountain of waters.*—That hereby is signified a state of conjunction of Truth Divine with the Humanity, appears from the signification of fountain, as denoting truth, see n. 2702; in the present case Truth Divine, because spoken of the Lord; the state itself of conjunction is signified by standing above at the fountain: that this conjunction was with the Human, appears from the series of things treated of.

3066. *And the daughters of the men of the city are coming forth to draw waters.*—That hereby are signified the affections of truth and instruction by them, appears from the signification of daughters, as denoting affections, concerning which, see n. 489—491, 2362; and from the signification of the men of the city, as denoting truths; they that dwell in a city are called in the Word sometimes the men of the city, sometimes the inhabitants of the city; when they are called the men of the city, truths are signified,

when inhabitants, good (affections) are signified. What is meant by men, may be seen, n. 265, 749, 915, 1007, 2517; what by inhabitants, n. 2268, 2451, 2712; what by city, n. 402, 2451, 2493; and from the signification of drawing waters, as denoting to be instructed, see n. 3058. Hence it is evident, that by the daughters of the men of the city going forth to draw waters, are signified the affections of truth; and instruction by them; by truths no one is in any sort instructed, but by the affections of truth; for truths without affection flow indeed to the ear like sound, but they do not enter into the memory. What causes them to enter into the memory, and to remain therein, is affection. For the good of affection is like ground, wherein truths as seeds are inseminated, but such as the ground is, that is, such as the affection is, such is the produce of what is inseminated. The end or use dictates what is the quality of the ground, or what the quality of the affection, consequently what is the quality of the produce of what is inseminated; or if you would rather express it thus, love itself dictates, for love is to all both end and use, inasmuch as nothing is accounted as end and use but what is loved.

3067. *And let it come to pass, the damsel to whom I say.*—That hereby is signified affection in which is innocence, appears from the signification of damsel. In the Word the affections of good and of truth are called infants, damsels, young women, and daughters, but in all cases with a difference as to state. By daughter, when that name occurs, is signified affection in general. By young women, affection in which is charity; by damsel, affection in which is innocence, by reason that the damsel age is nearest to the age of infancy, which in the internal sense is innocence. The case is similar in respect to boy, or young child, by whom is signified a state in which is innocence, as may be seen, n. 430.

3068. *Let down thy pitcher, I pray.*—That hereby is signified the submission of scientifics, may appear from the signification of letting down, as denoting to submit; and from the signification of pitcher, as denoting scientifics; the ground or reason why a water-pot or pitcher signifies scientifics, is because water signifies truth, see n. 680, 739, 2703, and a pitcher is a vessel wherein is water, as a scientific is a vessel wherein is truth. For every scientific is a vessel of truth, and every truth is a vessel of good; a scientific without truth is an empty vessel, in like manner truth without good. Whereas a scientific wherein is truth, and truth wherein is good, is a full vessel. Affection which is of love is what conjoins, so that each may have its orderly arrangement in the other, for love is spiritual conjunction.

3069. *And I will drink.*—That hereby is signified instruction of truth thence, appears from the signification of drinking, as denoting to be instructed. Frequent mention is made in the Word

of drinking, and where the subject treated of is concerning the good (affections) and truths of faith, it there signifies to be instructed therein, and to receive them, as in Isaiah, "The new wine shall mourn, the vine languisheth, all the merry-hearted shall sigh, *they shall not drink wine with a song*, strong drink shall be bitter to them that drink it," xxiv. 7, 9; not to drink wine with the song, denotes not to be instructed from the affection of truth, and not to be delighted thereby; strong drink bitter to them that drink it, denotes aversion. Again in the same prophet, "It shall be as one that is *thirsty* dreameth, and behold he *drinketh*, and awaketh, and behold he is weary, and his soul hath appetite," xxix. 8; one that is thirsty, denotes one that desires to be instructed. Drinking denotes to be instructed, but in things that are in vain. So in Jeremiah, "*We have drunken our waters* for silver, our wood cometh for a price," Lam. v. 4. To drink water for silver, denotes to be instructed not *gratis*, also to attribute truth to oneself.

That truth is given gratis, so as not to be from self, but from the Lord, is thus taught in Isaiah, "Every one that *thirsteth* go ye to the waters, and he who hath no money, go ye, buy," lv. 1: and in John, "Jesus said, if any one *thirsteth*, let him come to Me, and *let him drink*; whosoever believeth on Me, out of his belly shall flow rivers of living water," vii. 37, 38; where by drinking is signified to be instructed, and to receive. So in Luke, "They shall say, We have eaten before thee, and *have drunken*, and thou hast taught in our streets; but the Lord shall say, I know you not whence ye are, depart from Me all ye workers of iniquity," xiii. 26, 27; where to eat and to drink before the Lord, denotes to instruct and to preach the good and truth of faith, from knowledges derived out of the Word, which is signified by the words—thou hast taught in our streets; but whereas they did this from themselves, for the sake of self-honor and gain, consequently from no affection of goodness and of truth, and were thus in the knowledges of truth, but in the life of evil, therefore it is said, "I know you not whence ye are, depart from Me all ye workers of iniquity." Again, in the same evangelist, "Jesus speaking to His disciples saith, that they may eat *and drink on My table*, in My kingdom," xxii. 30; that in the Lord's kingdom they do not eat and drink (natural food), neither is there a table therein, every one may see, consequently that by eating and drinking on the Lord's table in His kingdom somewhat else is signified, that is, the enjoyment of the perception of goodness and of truth. So also in what the Lord saith in Matthew, "I say unto you, *I will not drink* henceforth of this fruit of the vine, until that day when *I shall drink* it new with you in the kingdom of My Father," xxvi. 29; where to drink denotes to instruct livingly concerning truths, and to give perception of good and of truth. What the Lord said, "Be not anxious for your soul, what ye shall eat, or

what *ye shall drink*, neither for your body what ye shall put on," Matt. vi. 25, 31; Luke xii. 29, is significative of things spiritual, denoting that all things of faith as to goodness and truth are given by the Lord. So in John, "Jesus said to the woman of Samaria, whosoever *drinketh of this water* shall *thirst* again; but whosoever shall *drink of the water* which I shall give him, shall *never thirst*, but the water which I shall give him shall be in him a fountain of water springing up unto eternal life," vi. 7—14; where to drink, manifestly denotes to be instructed in good affections and truths, and to receive them.

3070. *And she shall say, Drink.*—That hereby is signified a reciprocation in respect thereto, appears from this consideration, that it is an answer, and confirmation, consequently a reciprocation.

3071. *And I will also make thy camels drink.*—That hereby is signified the illustration of all the scientific (truths) in the natural man thence, appears from the signification of camels, as denoting general scientific truths, thus scientific in general, or all, concerning which see above, n. 3048; and from the signification of making to drink, as denoting to illustrate. That to draw water is to instruct, was shewn above, n. 3058, thus to make to drink is to illustrate, for illustration comes from instruction.

3072. *Her thou hast appointed for thy servant Isaac.*—That hereby is signified the conjunction of Divine Truth with Good Divine in the Rational, appears from the signification of appointing, that is, for a woman, as denoting to join together by a covenant of marriage; and from the representation of Isaac, concerning which see above, n. 3024. That her, or Rebecca, represents Divine Truth which was to be conjoined to Good Divine of the Rational, has been abundantly shewn above, and is evident from all the particulars contained in this chapter in the internal sense.

3073. *In this shall I know that thou hast done mercy with my lord.*—That hereby is signified that marriage is from Divine Love, appears from the signification of mercy, as denoting here in the internal sense Divine Love, see n. 3063; and because the subject treated of is concerning the betrothing of Rebecca with Isaac, that is, concerning the conjunction of Divine Truth with Divine Good of the Rational, therefore by doing mercy with my lord nothing else is signified but marriage, consequently marriage grounded in Divine Love. This also is the conclusion of his supplication, and the end for which it was made.

3074. What is contained in these three verses in the internal sense, may in some measure be seen from the explanation; but whereas the contents are scattered, it cannot appear what they involve in a series, unless they be viewed collected under one idea, and at the same time the sense of the letter be removed

from the view, which sense, so long as it is attended to, not only occasions confusion in the idea, but also excites doubting, and in proportion as the mind is kept in doubt, in the same proportion it is in obscurity. A summary description is here given of the process, how by scientific truth appears, and is elevated from them, out of the natural man into the rational, and becomes truth rational, in the Lord, Divine. This is shewn to be effected by an influx of Divine Love into the Humanity, giving birth to the affection of truth in which is innocence. By virtue of such influx, the scientifics which were in the natural man were illustrated, and truths were made manifest, which were to be elevated into the rational, and there to be conjoined to the good of Divine Love. These same things are described more particularly in what follows; but he who does not know that by an influx of love, and of affection thence derived, in which is innocence, all and everything are disposed to order, even in the natural man, can form but a very obscure idea, if any, of what has been said above, and of what is here said.

3075. Verses 15, 16. *And it came to pass, he had scarce made an end of speaking, and lo! Rebecca came forth, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, and her pitcher on her shoulder. And the damsel was exceeding good to look upon, a virgin, and a man had not known her, and she came down to the fountain, and filled her pitcher, and went up. And it came to pass, he had scarce made an end of speaking, signifies effect of will: and lo! Rebecca came forth, signifies the affection of truth derived from doctrines. Who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, signifies all the origin of that affection: and her pitcher on her shoulder, signifies receptions of truth and struggling thereby occasioned: and the damsel was exceeding good to look upon, signifies the beauty of the affection of truth: a virgin, and a man had not known her, signifies pure from everything false: and she came down to the fountain, signifies Divine Truth: and she filled her pitcher, signifies vessels of reception: and went up, signifies elevation.*

3076. *And it came to pass, he had scarce made an end of speaking.*—That hereby is signified effect of will, appears from what immediately follows, namely, that all and everything were done as he prayed, or were effected as he willed: *that to speak*, signifies to will, may be seen, n. 2626, 3037.

3077. *And lo! Rebecca came forth.*—That hereby is signified the affection of truth derived from doctrinals, appears from the representation of Rebecca, as denoting Truth Divine about to be conjoined to Divine Good of the rational mind, but here before she was betrothed, she puts on the representation of the affection of truth derived from doctrinals, for thence is truth, truth not being truth unless it has life; and its life is affection which is of

love. That Rebecca represents Truth Divine about to be conjoined to Good Divine of the rational mind, appears from everything contained in this chapter in the internal sense, and also from this consideration, that Isaac represents the Lord's Divine Rational, see n. 1893, 2066, 2083, 2630. Thus Rebecca, who was made a wife to Isaac, represents that which in the rational mind was conjoined, as a wife to a husband. That this is Divine Truth, may appear evident; for in like manner Abraham represented the essential Divine Good, and Sarah his wife the essential Divine Truth conjoined to Divine Good, see n. 1468, 1901, 2063, 2065, 2904. In like manner Isaac and Rebecca, but in the Lord's Divine Humanity, namely, his Rational (Mind). In general by husband in the Word is signified good, and by wife the truth thereof, see n. 1468, 2517. The essence also of all marriage, that is, conjugal love, is from the Divine marriage of goodness and truth, and of truth and goodness in the Lord, see n. 2508, 2618, 2728, 2729, 2803. The reason why the affection of truth is derived from doctrinals, is, because it is said that she came forth, namely, from the city, and that by city are signified doctrinals, may be seen, n. 402, 2451. Truths also are derived from doctrinals.

3078. *Who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother.*—That hereby is signified all the origin of that affection, appears from the representation of Bethuel, also of Milcah and Nahor, and likewise of Abraham; what each represents specially, cannot be explained and made manifest to the apprehension, by reason that the first affection of truth derived indeed its origin from Divine things acquired by the Lord in the natural man, see n. 3019. But still things from the mother were therein which could not be separated in an instant, from which also the affection was. The quality of that affection in its origin in the internal sense is described by these words, "Born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother." Every affection, although it appears simple and as one thing, nevertheless contains in itself things so innumerable, that it can never be apprehended by any idea, still less be described. For in every affection is the whole life of the man, which has been acquired from his infancy even to the time of the age attained when he is in the affection, and still several things besides, that is, such as he has derived hereditarily by birth from father and mother, and from grandfathers and great grandfathers. For affection is the whole man such as he is. In another life, by a manifestation of the affection, is sometimes visibly presented to view how much any one is influenced by self-love, and how much by the love of the world, and how much by the love of principles, such as end and use; also how much by the love of goodness and truth, and what is the quality of that goodness and truth, and likewise how they are disposed,

that is, conjoined, approximating, and separate, thus how much they disagree with celestial order, or how much they agree therewith; all these things are seen by the manifestation of the affection, as was said, because the affection is the whole man. That this is the case, appears incredible to man, but still it is true.

3079. *And her pitcher upon her shoulder.*—That hereby are signified receptions of truth and endeavours thereby occasioned, appears from the signification of pitcher, as denoting somewhat scientific, consequently the receptacle of truth, concerning which, see n. 3068. And from the signification of shoulder, as denoting all power, consequently an endeavour concerning which, see n. 1085; that pitchers or water-pots, and also vessels in general, in the internal sense signify those things which are in the place of a receptacle, as scientifics and knowledges are in respect to truths, and as truths themselves are in respect to good, may appear from several passages in the Word. The vessels of the temple and of the altar had no other signification, and it was by reason of this signification that they were holy, nor had their holiness any other source. Hence it was, when Belshazzar with his grandees and wives drank wine out of the vessels of gold and silver, which Nebuchadnezzar his father had brought from the temple of Jerusalem, and they praised the gods of gold, of silver, of brass, of iron, of wood and of stone, that then the writing on the wall of his palace appeared (Dan. v. 2, and following verses); the vessels of gold and silver denote the knowledges of good and of truth, which were profaned, for they are Chaldeans who are principled in knowledges, but which are profaned by falsities that are therein, see n. 1368, so that knowledges serve them for worshiping gods of gold and of silver, for Belshazzar is called king of the Chaldeans, verse 30, of the same chapter.

That vessels signify the externals of things spiritual, is also evident from the following passages in the Word, “as the sons of Israel bring an offering in a *clean vessel* to the house of Jehovah,” (Isaiah lxvi. 20;) speaking of the Lord’s kingdom; an offering in a clean vessel is representative of the external man in respect to the internal. He who brings the offering is the internal, the clean vessel is the external agreeing therewith, consequently the things which are in the external, such as scientifics, knowledges, and doctrinals. So in Jeremiah, “The cry of Jerusalem is gone up, and the great ones have sent the little ones to the waters, they have come to the pits, they have not found waters, they have returned with *their vessels empty*, they were ashamed,” (xiv. 2, 3;) vessels empty denote knowledges wherein truth is not, and also truths wherein good is not: again, in the same prophet, “Nebuchadnezzar the king of Babylon hath devoured me, he hath disturbed me, he hath

made me an *empty vessel*," (li. 34;) where empty vessel has a like signification; that Babylon is what causes devastation, may be seen, n. 1327. So in Moses, "As valleys are planted, as gardens near a river, *waters shall flow down from the buckets*, and his seed to many waters," (Numb. xxiv. 6, 7;) in the enunciation of Balaam concerning Jacob and Israel: waters flowing down from the buckets denote truths flowing from knowledges. In the parable concerning the ten virgins, of which five took *oil in their vessels* with lamps, but the foolish not so (Matt. xxv. 4), by virgins are signified affections; by the prudent taking oil in their vessels is denoted that they took good in truths, consequently charity in faith. That oil is goodness, may be seen, n. 886; lamps denote truths serviceable for love.

3080. *And the damsel was exceeding good to look upon.*—That hereby is signified the beauty of the affection of truth, appears from the signification of damsel, as denoting affection in which is innocence, see n. 3067. The reason why by exceedingly good to look upon is signified beauty, in the present case the beauty of the affection of truth, is, because all beauty is from good in which is innocence; essential good when it flows in from the internal man into the external, constitutes what is beautiful, and hence is all human beauty. This may further appear from this consideration, that no one is affected merely by the face of another, but by the affection which beams forth from the face; and that they, who are in goodness, are affected from the affection of goodness, which is therein, and in a degree proportioned to the degree of innocence which is in the good; thus it is the spiritual in the natural which affects, and not the natural without the spiritual; in like manner, they who are in goodness are affected by infants, who appear to them beautiful in proportion to the innocence of charity influencing the countenance, gesture, and speech. That goodness and charity are what form and constitute what is beautiful, may be seen, n. 553. Hence then it is, that by the damsel being exceedingly good to look upon, is signified the beauty of the affection of truth, in which is good.

3081. *A virgin, and a man had not known her.*—That hereby is signified pure from everything false, appears from the signification of virgin: there is continual mention made of virgin in the Word, and by virgin is signified the Lord's kingdom, and also the church, and hence every one who is a kingdom of the Lord, or who is a church, and this by virtue of conjugal love which is in chaste virgins. Conjugal love in a spiritual sense is the affection of goodness in truth, and the affection of truth from goodness, from which affections joined together as it were in marriage comes conjugal love, see n. 2508, 2618, 2727—2729. And as this is respected in a virgin, as was said, therefore the Lord's kingdom, which is also compared to a marriage, and is

called a marriage, is called a virgin: the reason why by a man not having known her, is signified pure from everything false, is, because by man (*vir*) is not only signified rational truth, but also in an opposite sense what is false, see n. 265, 749, 1007; thus to be known by a man is to be contaminated by what is false, and not to be known by a man is to be pure from what is false; by man here is not meant a husband.

That by virgin in the Word are signified those who are in the Lord's kingdom, or, what is the same thing, those in whom the Lord's kingdom is, appears from the Apocalypse, "These are they who were not defiled with women, for *they are virgins*; these are they who follow the Lamb whither he goeth, for they are unspotted before the throne of God," xiv. 4, 5; where they are manifestly called virgins, who follow the Lamb, that is, who are in the Lord's kingdom, and they are said to be unspotted; in the proper sense they are virgins, who are in love to the Lord, that is, who are celestial, consequently who are in the affection of good. They are also called virgins, who are in charity towards their neighbor, that is, who are spiritual, consequently who are in the affection of truth, as may appear from the following passages in the Word, "*The virgin the daughter of Zion* hath despised thee, hath laughed thee to scorn, the daughter of Jerusalem hath moved the head after thee," Isaiah xxxvii. 22; spoken to the king of Assyria, where the virgin the daughter of Zion denotes the celestial church, and the daughter of Jerusalem the spiritual church: so in Jeremiah, "As yet I will build thee, and *thou shalt be built, O virgin of Israel*, as yet thou shalt adorn thy tabrets, and shalt go forth to the dances of them that sport: their soul shall become as a watered garden, and they shall not sorrow any more at all; then shall *the virgin rejoice in the dance*, both young men and old together," xxxi. 4, 12, 13; the virgin of Israel denotes the church spiritual; the affection of truth grounded in good belonging to her is described here, as in other places, by tabrets and dances. Again, in the same prophet, "The ways of Zion do mourn, her priests do groan, *her virgins are sad*. The Lord hath trodden the wine-press for *the virgin the daughter of Judah*. Behold my grief, *my virgins* and my young men have gone into captivity," Lam. i. 4, 15, 18; where virgins denote the affections of good and of truth. So again, "The women in Zion were pressed, *the virgins* in the cities of Judah," Lam. v. 11; where virgins denote the affections of good: so in Amos, "They shall run to and fro to seek the Word of Jehovah, and shall not find it, in that day shall the *beautiful virgins* and the young men faint for thirst," viii. 12, 13; where beautiful virgins denote the affections of truth, and young men denote truths, or, what is the same thing those who are principled therein, of whom it is said that they shall run to and fro to seek the Word

of Jehovah, and shall not find it, thus that they shall faint for thirst.

So in Zechariah, "Jehovah their God shall preserve them in that day, as a flock His People, for how great is His goodness, and how great is His beauty; corn shall make the young men to bud forth, and new wine *the virgins*," ix. 16, 17; where the young men denote truths, and virgins affections. So in David, "The king's daughter is all glorious within, her clothing is of wrought gold; she shall be brought unto the king in raiment of needle-work, *the virgins after her, her friends*, shall be brought unto Thee," Psalm xlv. 13, 14; the king's daughter denotes the Lord's spiritual kingdom; the virgins after her, her friends, denote the affections of truth; again, "They have seen thy goings, O God, the goings of my God in the sanctuary, the singers went before, the players on the harp after, *in the midst of the young women* playing the timbrels," lxviii. 24, 25; the young women playing the timbrels denote also the affections of truth: young women are distinguished from virgins by innocence; they are called virgins by reason of conjugal love, consequently they are in innocence, for conjugal love is essential innocence, see n. 2736; therefore in the passage above cited from the Apocalypse, they are said to follow the Lamb whither he goeth, for by the Lamb is meant the Lord as to innocence; and all who are in heaven are called virgins from the innocence which is in their good; according to the quantity and quality of innocence in good, they follow the Lamb.

3082. *And she came down to the fountain.*—That hereby is signified Truth Divine, appears from the signification of fountain, as denoting Truth Divine, see n. 2702, 3065.

3083. *And filled her pitcher.*—That hereby are signified vessels of reception, appears from the signification of pitcher, as denoting in an internal sense (because it is a vessel recipient of water) a recipient of the knowledges of truth, and also of truth, itself, which are signified by water. That water in an internal sense is knowledges, and also truth, may be seen, n. 28, 680, 2702, 3058.

3084. *And went up.*—That hereby is signified elevation, appears from the signification of going up, as denoting to be elevated; to be elevated implies exaltation from what is inferior to what is superior, and consequently from what is exterior to what is interior, for it is the same thing, inasmuch as what is inferior and superior, in a human idea, is exterior and interior in an angelic idea, as in the case of heaven, this appears to man as being superior, but to the angels it is interior; so also in the case of man's natural mind, this is exterior in respect to his spiritual, and the spiritual again is exterior in respect to the celestial, or, what is the same thing, what is scientific which is

of the natural man is exterior in respect to truth, and truth is exterior in respect to good, wherefore also what is scientific in respect to truth is called a covering, and also a garment, and in like manner truth in respect to good. Hence it is, that ascent is predicated to Jerusalem, but descent from Jerusalem; also from Jerusalem to Zion implies ascent, and from Zion to Jerusalem descent, for by those things which are round about Jerusalem are signified the exteriors of the Church, but by Jerusalem the interiors, and by Zion the inmost things. Inasmuch as in the internal sense is here described the first stage of the elevation of truth from the natural man to the rational, therefore it is here first said, that the affection of truth, which is represented by Rebecca, went down to the fountain, and presently that it went up; for, as was said above, n. 3074. That Divine Love flows into the affection of good, and thence into the affection of truth, and vivifies and illustrates the things which are in the natural man, and in this case disposes them to order, this is signified by going down. Hereby truths are elevated out of the natural man into the rational man, and are conjoined with good therein, and this is signified by going up.

3085. In these two verses is described the affection of truth as to origin, as to quality, and as to the first stage of initiation. As to *origin*, it is described by these words, that Rebecca “went forth, who was born to Bethuel the son of Milcah the wife of Nahor, Abraham’s brother,” by which words is pointed out all the origin of that affection in the internal sense, as may be seen, n. 3077, 3078. As to *quality*, it is described by these words, that “her pitcher was upon her shoulder, and that the damsel was exceeding good to look upon,” which words that they are descriptive of quality, may be seen, n. 3079—3081. As to the *first stage of initiation* it is described by these words, that “she went down to the fountain, and filled her pitcher, and went up,” see n. 3082—3084. But as to all these particulars the case is, as was said above, that they not only exceed common apprehension, but also such as is more cultivated amongst men. Such is the nature of the things contained in this chapter, and in some which follow. The reason is, because it scarce enters into any one’s mind to conceive that there is a continual Divine Influx through the internal man into the external, that is, an influx of things celestial and spiritual through the rational man into the natural, or, what is the same thing, into the natural things which are of the external man; and that by this influx truths from the natural man are continually called forth, elevated, and implanted in good which is in the rational mind. This has not indeed been made known; how then should the whole process be known, and the manner of its accomplishment, the process being of so great wisdom, by reason of its proceeding from the Divine Being, that it can in no wise be explored as to

a ten thousandth part of it, and what can be seen of it is of a most general nature. Since this therefore is the case, let not any one wonder that the things which are here contained in the internal sense, cannot be fully explained to the apprehension, and that what are described transcend it, for they treat of this process and describe it. And further, the internal sense is designed principally for the angels, to the intent that by the Word there may be communication between heaven and man, and the things contained in the internal sense are amongst the delights of the angels, because celestial food is nothing else but everything of intelligence and wisdom, and the blessedness of wisdom and intelligence to the angels is whatever treats of the Lord.

3086. In order that some idea, although a most general one, may be had of what is here contained in the internal sense, it is to be observed, that the subject treated of throughout this whole chapter is concerning Truth Divine which was to be conjoined to Divine Good, which Divine Good flowed into the natural man, that is, into the scientifics, knowledges, and doctrinals therein, for these are of the natural man so far as they are in his memory, and by this influx were illustrated, vivified, and disposed all things therein in order, for all life, light, and order in the natural man is by virtue of an influx from the Divine, as may be known to every one who attends to it. By that flowing in exists affection, first the general affection of truth, treated of in these two verses, as to its origin, n. 3077, 3078, as to its quality, n. 3079—3081, and as to the first stage of initiation, n. 3082—3084. But in the verses which now immediately follow, this process is further described in the internal sense, namely, the exploration of that truth, also the separation of things from the mother, which at first were adjoined to it, and so on. But I am aware that these things are of a deeper and more secret nature than to be easily apprehended, and this by reason, as was said, of their being unknown; nevertheless since the internal sense describes them, and this as to all circumstances, they must needs be expounded, however they may appear to be above the apprehension. At least it may hence be seen what deep arcana are contained in the internal sense of the Word, also the arcana are such as scarcely to appear in the light of the world, in which man is during his life in the body, but that they always appear more manifestly and clearly in proportion as man comes from the light of the world into the light of heaven, into which he is admitted after death, or in which blessed and happy souls are, that is, the angels.

3087. Verses 17—20. *And the servant ran to meet her, and said, Cause me, I pray, to sup a little of the water out of thy pitcher. And she said, Drink, my lord; and she hastened and let down her pitcher upon her hand, and gave him to drink. And she had done giving him to drink, and said, I will also draw for thy*

camels, until they have done drinking. And she hastened and emptied her pitcher at the trough, and ran again to the well to draw, and she drew for all his camels. The servant ran to meet her, and said, signifies exploration from Divine Good: Cause me, I pray, to sup a little of the water out of thy pitcher, signifies whether thence somewhat of truth could be conjoined: and she said, Drink, my lord, signifies reciprocity: and she hastened and let down the pitcher upon her hand, signifies the submission of the recipients by virtue of power: and she made him to drink, signifies initiation; and she had done giving him to drink, signifies a successive stage: and she said, I will also draw for thy camels until they have done drinking, signifies reciprocity as to the illustration of all scientifics in the natural man: and she hastened and emptied her pitcher at the trough, signifies the separation of the affection of truth which was initiated into Good Divine: and ran again to the well to draw, signifies an inferior affection of truth: and drew for all his camels, signifies whereby general scientifics were illustrated.

3088. *The servant ran to meet her, and said.*—That hereby is signified exploration from Divine Good, appears from the signification of running to meet her, as denoting to explore whether the case was so as he spake in his heart, the internal sense dictates this. Also from the signification of saying, as denoting to perceive, according to what has been often shewn above, consequently also to explore; the reason why this was from the Divine Good, is, because the servant here acts in the place of his lord, even of Abraham, and also of Isaac. For he that is sent puts on the character of him that sends, as is frequently the case in the Word; thus we read of the angels, that at first they are named angels, and afterwards are called Jehovah, as in the case of the angel who appeared to Moses in the bush, *Exod. iii. 2, 4*; and who appeared to Gideon, *Judges vi. 11, 12, 14*. Hence also it is that Rebecca saith to him, *My lord*, in the following verse.

3089. *Cause me, I pray, to sup a little of the water out of thy pitcher.*—That hereby is signified whether thence anything of truth could be conjoined, appears from the signification of supping, as denoting somewhat similar to drinking, but in a diminutive sense, because it was to be explored; that to drink is to perceive, see n. 3069; to drink also in the internal sense denotes to be communicated and conjoined, and is predicated of what is spiritual, as eating is predicated of what is celestial, see n. 2187, 2343; and from the signification of water, as denoting truth, see n. 680, 739, 2702; here therefore by these words, “Cause me, I pray, to sup a little of the water out of thy pitcher,” is signified exploration whether anything of truth thence could be conjoined; pitcher is the recipient in which and from which is truth, see n. 3068, 3079. The reason of this exploration is, because the first

affection of truth has along with it somewhat from the things derived from the mother, which is to be separated, see n. 3040, 3078. Thus it is also with man about to be regenerated; his first affection of truth is very impure, for there is in it an affection of use and of end for the sake of himself, for the sake of the world, for the sake of glory in heaven, and such like things, which respect himself, but not the community, the Lord's kingdom, and still less the Lord. Such an affection must needs precede; nevertheless it is successively purified by the Lord, till at length falsities and evils are removed and cast out as it were to the circumference; still they were subservient as means.

3090. *And she said, My lord.*—That hereby is signified reciprocity, appears from assent or consent. What the reciprocity of truth is when it is to be conjoined to good, is manifest from marriages: for the ground of marriage is, that there is consent from each party; this derives its origin from the marriage of goodness and of truth, on the part of good there is will, and on the part of truth consent, hence follows conjunction. This, although it does not appear with man during regeneration, that is, when he enters into the heavenly marriage, still however it exists; as is manifest from this consideration, that during regeneration a kind of marriage is effected between the will and the understanding, good being of the will, and truth of the understanding. Therefore the ancients instituted a marriage between the will and the understanding, and between every particular of the will and of the understanding, see n. 54, 55.

3091. *And she hastened and let down her pitcher upon her hand.*—That hereby is signified the submission of the recipients by virtue of power, appears from the signification of letting down, as denoting an act of submission; and from the signification of pitcher, as denoting a recipient, see n. 3068, 3079; and from the signification of hand, as denoting power, see n. 878. The submission of recipients by virtue of power implies that doctrinals, knowledges, and scientifics, which are recipients, n. 3068, 3079, apply themselves to receive. There is a chain of subordination, and thus of application, consequently of submission, from the first possessor of life, or the Lord; in this chain the things which are in a lower place, inasmuch as they ought to be subservient to the higher, must be in submission, otherwise there can be no conjunction. The power here spoken of is from truth, inasmuch as truth submits the things which are beneath; power is especially attributed to truth in the Word, and therefore hands, arms, and also shoulders are predicated of truth, by which are signified powers in the internal sense, see n. 878, 1085. Essential power is from good by truth, which appears to be from truth.

3092. *And she gave him to drink.*—That hereby is signified initiation, appears from the signification of giving to drink, as denoting somewhat nearly like to drink [*bibere*], but to give

to drink, here involves somewhat more active on the part of him who drinks. That to drink is to receive, and also to be conjoined, may be seen, n. 3069, 3089, thus to take to drink is to give ability of receiving, which is the first stage of initiation.

3093. *And (when) she had done giving him to drink.*—That hereby is signified a successive stage, namely, of initiation, appears from this consideration, that to make an end implies an end of an act which precedes, and a beginning of an act which follows, thus a successive stage; and from the signification of making to take to drink, as denoting to initiate, see immediately above, n. 3092.

3094. *And she said, I will draw also for thy camels until they have done drinking.*—That hereby is signified reciprocity as to the illustration of all scientifics in the natural man, appears from the signification of camels, as denoting general scientifics in the natural man, see n. 3048, 3071; and from the signification of drawing, that is, water, as denoting to instruct, and also to illustrate, see n. 3058, 3071; that there is reciprocity, is evident, because she said that she would do it, and also did it, that is, draw water for the camels. Illustration, which is the subject here treated of, is on the part of truth, although it is from good by truth. With respect to the illustration of scientifics in the natural man, the case is this, that all illustration is by virtue of good, for the good which is of love is comparatively as the sun's flame, from which come heat and light, whereas truth is as an object, through which flame is pellucid, hence illustration is from light; but such as the light is, such is the illustration. There is no other thing which receives good but truth, but such as the truth is, such is the reception, and such the consequent illustration: Whensoever therefore, there is illustration by truth, it then appears to be from truth, as if it were an effect merely of truth, although it is of good, which is thus translucent through truth. The illustration also of good by truth penetrates further, and affects more thoroughly, and produces an inferior affection of truth, of which we shall speak presently. The light of heaven is from the Divine Good of the Lord by His Divine Truth; and whereas it is by His Divine Truth in His Humanity, it penetrates not only to the celestial, but also to the spiritual, and illustrates all who are in heaven with wisdom and intelligence. And whereas wisdom and intelligence are thence derived, therefore the subject treated of in the internal sense of the Word is solely concerning the Divine Good and Divine Truth in the Lord's Human. The present passage treats of the first illustration of truth from good, and of good by truth.

3095. *And she hastened and emptied her pitcher at the trough.*—That hereby is signified the separation of the affection of truth which was initiated into Good Divine, appears from the significa-

tion of emptying the pitcher, as denoting to separate truth, for by pitcher as by a containing vessel is not only signified what is scientific in which is truth, but also truth in which is good, see n. 3068, 3079, and whereas the subject here treated of is concerning initiation, therefore by pitcher is here signified truth which was initiated into Good Divine; and inasmuch as essential truth is never conjoined with good except by its affection, see n. 3024, 3066. For in affection is the life by which is conjunction, therefore in the present case it is the affection of truth which is meant. The same appears from the signification of trough, or place to receive water, as denoting the good of truth, for water in the trough signifies truth, see n. 739, 2702, and the trough itself signifies the same as wood, namely, good, see n. 2784, 2812; the good of truth is what is produced from good by truth, and is as an offspring born of truth as of a mother, and of good as of a father. All genuine good which is in the natural man is from this source, or from the marriage of good and truth in the rational (mind); this good is what is called the good of truth and is signified in the Word by trough, or place to receive water.

3096. *And she ran again to the well.*—That hereby is signified an inferior affection of truth, appears from the signification of well, as denoting truth, see n. 2702, but truth which is inferior; and whereas the subject here treated of is concerning the initiation of truth, an inferior affection of truth is signified, as was said above, n. 3094. What the difference of signification is, in the internal sense, between fountain and well, may be seen in the place referred to, namely, that the term fountain is applied when the subject treated of is concerning purer and superior truth, but that the term well is used in treating of truth not so pure and of inferior truth, as also in this chapter, in which sometimes fountain is named, and sometimes well. Natural truth is inferior truth, and the affection of natural truth is an inferior affection of truth; hereby general scientifics are proximately illustrated, which illustration that it penetrates further and affects more thoroughly, may be seen, n. 3094.

3097. *And drew for all his camels.*—That hereby is signified whereby general scientifics were illustrated, appears from the signification of drawing, as denoting to instruct, and also to illustrate, see n. 3058, 3071. And from the signification of camels, as denoting general scientifics, see n. 3048.

3098. The things which are contained in the internal sense, from n. 3088—3098, are also such as cannot be apprehended, except by those who are instructed, concerning the internal things of man, and who are in truths, for by truths and according to truths, is illustration. The subject treated of is concerning the first initiation of truth into good; for, as was said above, essential good flows into the natural mind through the rational, thus by an internal way, and illustrates the things which are therein, where-

as truth flows in through the senses, especially of hearing and seeing, into the natural, thus by an external way: hence is the birth of truth, as may be known to every one who reflects; nevertheless the conjunction of good and of truth is not in the natural mind, but in the rational mind. Wherefore truth is called forth out of the natural, thus out of the natural sphere into the spiritual, for truth about to be conjoined to good is spiritual. How the case is with truth first called forth thence, is the subject treated of in these verses, from n. 3087—3097.

3099. Verses 21, 22. *And the man was amazed at her, containing himself to know whether Jehovah had prospered his way, or not. And it came to pass, when the camels had done drinking, that the man took an ornament of gold, of half a shekel weight, and two bracelets upon her hands, ten of gold their weight. The man was amazed at her, containing himself,* signifies a state of perception as to those things: *to know whether Jehovah had prospered his way or not,* signifies concerning Divine Truth, of what sort it was: *and it came to pass, when the camels had made an end of drinking,* signifies acknowledgment by virtue of illustration in common scientifics: *and the man took an ornament of gold,* signifies Divine Good: *of half a shekel weight,* signifies the quantity for initiation: *and two bracelets,* signifies Divine Truth: *upon her hands,* signifies the power of the affection of truth: *ten of gold their weight,* signifies full for initiation.

3100. *The man was amazed at her, containing himself.*—That hereby is signified a state of perception as to those things, appears from the signification of being amazed and containing himself, when he saw that those things, which he spake in his heart, came to pass, as denoting somewhat of acknowledgment, and at the same time of expectation whether it was so; for he was amazed because he acknowledged that it was so come to pass, and he contained himself because he waited in expectation whether it was so or not; this is the state of perception which is signified.

3101. *To know whether Jehovah had prospered his way or not.*—That hereby is signified concerning Divine Truth of what sort it was, appears from the signification of way, as denoting truth, see n. 627, 2333; that it was Divine, is signified by its being said, “whether Jehovah had prospered,” which is the same thing as if it had been said, whether it was from Jehovah, that is, from the Divine Being; thus what sort of truth it was, for truths, which are called forth out of the natural man into the rational, are not all received, only those which agree with good therein, and thus by insemination and insertion act in unity with it. The rest, although they appeared as truths before they were elevated, still are not received, because they are not acknowledged; good is what acknowledges its own truth, and truth is what acknowledges its own good: that it was acknowledged of what sort the truth

was, and that thus the truth was received, appears also from what immediately follows.

3102. *And it came to pass, when the camels had done drinking.*—That hereby is signified acknowledgment by virtue of illustration in general scientifics, appears from this consideration, that these two expressions, “it came to pass,” and “they had done,” signify a successive state, and imply an end of the act which precedes, and a beginning of the act which follows, concerning which, see above, n. 3093; consequently, in the present case, acknowledgment, as was shewn just above; and from the signification of camels, as denoting general scientifics, see n. 3048, 3071; and from the signification of drinking, as denoting here the same as drawing waters, as above, n. 3097; and also the same as taking to drink, as above, n. 3058, 3071; that is, to be illustrated; hence it is evident, that by these words, “And it came to pass when the camels had done drinking,” is signified acknowledgment, namely, of Truth Divine by virtue of illustration in general scientifics. The real case is this; every truth which is elevated out of the natural man, that is, out of scientifics, or knowledges and doctrinals, for these are of the natural man, into the rational mind, and is there received, must first be acknowledged of what sort it is, whether it agrees with the good therein or not; if it agrees it is received, and if it does not agree, it is rejected. There are many truths which appear in one company, but only those are conjoined, which acknowledge the good therein, and which thus mutually love each other. In order however that they may be acknowledged to be such, there must be illustration in the natural man, whereby all and everything therein may be regarded under one view, and thus there may be an election; this illustration in the natural man is from goodness, but still by truth, see n. 3094; and it is this illustration which is signified by Rebecca drawing for the camels, and giving them to drink.

3103. *And the man took an ornament of gold.*—That hereby is signified Divine Good, appears from the signification of an ornament of gold, as denoting good; and whereas the subject here treated of in the internal sense is concerning the Lord, therefore it denotes Divine Good; and as this is from the rational mind, the term man (*vir*) is used: that man (*vir*) denotes the rational mind, may be seen, n. 265, 749, 1007. In ancient times, when worship in Churches was representative, and they knew what it signified, on all occasions of contracting marriages it was customary to give to the bride an ornament of gold and bracelets, because the Church was represented by the bride, the good thereof by the ornament of gold, and the truth by bracelets; and because it was known that conjugal love, as existing with the bride and the wife, descended from the marriage of Divine Goodness and Divine Truth in the Lord, see n. 2508, 2618, 2727—2729; the ornament

of gold was placed on the nose, as appears also from what follows, where it is said that he set the ornament of gold upon her nose, verse 47, by reason that nose signified the good of life on account of the respiration which exists there, which in the internal sense is life, and likewise on account of the odour, which is what is delightful of love, whereof is goodness, see n. 96, 97. That an ornament of gold was a badge of marriage as to good, appears also from other passages in the Word, as in Ezekiel, "I decked thee also with ornaments, and I gave *bracelets upon thine hands*, and a necklace on thy neck, and I gave an *ornament upon thy nose*," xvi. 11, 12; speaking of the Ancient Church, which is here Jerusalem, and which is described as a bride, to whom were given bracelets, a necklace, and an ornament for the nose; the bracelets on the hands were a representative badge of truth, and the ornament on the nose was a representative badge of good. So in Isaiah, "Because the daughters of Zion extol themselves, the Lord will make bald the crown of their heads, and will take away the rings and the *ornaments of the nose*, the changeable suits of apparel and the mantles," iii. 16, 17, 21, 22; the daughters of Zion who extol themselves, denote the affections of evil within the Church, see n. 2362, 3024. The rings and the ornaments of the nose which shall be taken away, denote goodness and its badges, the changeable suits of apparel and the mantles, denote truth and its badges. So in Hosea, "I will visit upon her the days of Baalim, wherein she hath burned incense, and hath put on her *nose-ornament*, and her adorning, and hath gone after her lovers," ii. 13; speaking of the Church perverted, and of a new Church to succeed, where also nose-ornament denotes a badge of the good of the Church. When those ornaments were fitted to the ears, they signified also good, but good in act, and in the opposite sense evil in act, as Gen. xxxv. 4; Exod. xxxii. 2, 3.

3104. *Of half a shekel weight*.—That hereby is signified the quantity for initiation, appears from the signification of shekel, of half a shekel, and of weight; that shekel is the price or estimation of goodness and of truth, and that half a shekel is the determination of the quantity thereof, may be seen, n. 2959. That weight signifies the state of a thing as to good, will be seen presently; hence it is evident, that half a shekel weight signifies and implies quantity as to good understood by the ornament of gold. That it was for initiation, follows from what goes before and from what comes after. That weight is the state of a thing as to good, appears from the following passages in the Word, "Thy *meat which thou shalt eat by weight* twenty shekels a day; and thou shalt *drink also water by measure*, the sixth part of an hin; because lo! I break the staff of bread in Jerusalem, that *they may eat bread in weight* and in anxiety, and *may drink water in measure* and with amazement, that they may want bread and water," Ezek. iv. 10, 11, 16, 17; speaking of the devastation of

goodness and of truth, a representation whereof was by the prophet: the state of devastated good is signified by their eating meat and bread in weight, and the state of devastated truth by their drinking water according to measure; that bread is what is celestial, and thus good, may be seen, n. 276, 680, 1165, 2177, and that water is what is spiritual, and thus truth, n. 739, 2702, 3058. Hence it is evident, that weight is predicated of good, and measure of truth: again, in the same prophet, "There shall be *balances* of justice, an *ephah* of justice, and a *bath* of justice," xlv. 10, and the following verses; speaking of the holy land, by which is signified the Lord's kingdom in the heavens, as may be known from all the particulars there mentioned by the prophet, where there will be no balances, ephah, and bath, but good (affections) and truths, which are signified by those weights and measures.

So in Isaiah, "Who hath measured the waters in the hollow of His hand, and prepared the heavens with the palm, and comprehended the dust of the earth in a tierce (*trientali*) and weighed the mountains in a balance, and the hills in scales," xl. 12; to weigh the mountains in a balance, and the hills in scales, denotes that from the Lord are the celestial things of love and charity, and that He alone disposes their states; that mountains and hills, of which those weights are predicated, are the celestial things of love, may be seen, n. 795, 796, 1430, 2722. So in Daniel, "The writing upon the wall of the palace of Belshazzar, Mene, mene, tekem, upharsin; this is the interpretation, *mene*, God has numbered thy kingdom and has finished it; *tekem*, thou art weighed in the scales, and art found wanting; *peres*, thy kingdom is divided and given to the Mede and to the Persian," v. 25—28; here mene, or he has numbered, is predicated of truth, whereas tekem, or weighed in the scales, is predicated of good; the subject treated of in the internal sense of this passage is concerning consummation.

3105. *And two bracelets.*—That hereby is signified Divine Truth, appears from the signification of bracelets, as denoting truth, in the present case Divine Truth, because in the internal sense the Lord is treated of; they are said to be two to denote fulness. These were placed on the hands of the bride, because by the bride was signified the Church, and by her hands, powers from truth; that hands are predicated of truth, may be seen, n. 3091: that bracelets have such a signification, may appear from Ezekiel, chap. xvi. 11, 12, concerning which see above, n. 3103; and also from chap. xxiii. 42, of the same prophet: also that bracelets were not only for a bride, but likewise for a king, but for a king on the arm, as appears (2 Sam. i. 10,) by reason that royalty was representative and significative of the Divine Truth of the Lord, see n. 1672, 1728, 2015, 2069, 3009; and arm was significative of power, see n. 878.

3106. *Upon her hands.*—That hereby is signified the power of

the affection of truth, appears from the signification of hand, as denoting power, see n. 878, 3091; and from the representation of Rebecca, to whom *her* in the passage refers, as denoting the affection of truth, see n. 2865, 3077.

3107. *Ten of gold their weight.*—That hereby is signified full for initiation, appears from the signification of ten, as denoting a full state, like a hundred, concerning which, see n. 1988, 2636; and from the signification of gold, as denoting here a kind of money by the weight whereof estimation was made; and from the signification of weight, as denoting the state of a thing as to good, see above, n. 3104; hence it is evident, that by ten of gold their weight is signified a full state of what is estimated as to good: that it is for initiation, is manifest from all the particulars in this chapter, in which the subject treated of is concerning initiation or betrothing.

3108. The subject treated of in these two verses is concerning the initiation of truth into good, but what the quality of this initiation is, does not easily fall into the idea of thought with any one, who is only enlightened by such things as are of the light of the world, and not at the same time by such things as are of the light of heaven, whereby the things which are of the light of the world may be illustrated. They who are not principled in good, and thence in faith, have no other ideas of thought but such as are formed from the objects of the light of the world; these do not know what anything spiritual is, nor indeed what the rational is in a genuine sense, but only the natural, to which they attribute all things. And this is the reason, why what is here said in the internal sense concerning the initiation of truth into good, appears to them too remote to have any reality, when nevertheless the things herein contained are accounted most precious by those who are in the light of heaven. The case with respect to the initiation of truth into good is this, that before truth is so initiated and rightly conjoined, it is indeed with man, but is not made as his, or as his own possession; but as soon as it is initiated into his good, then it is appropriated to him. In this case it vanishes out of his external memory, and passes into the internal, or, what is the same thing, it vanishes in his natural or external man, and passes into the rational or internal man, and enters into the man himself, and constitutes his humanity, that is, his quality as a man. This is the case with all truth which is conjoined to its good; in like manner also it is with what is false which is conjoined to evil, which it calls good; but the difference is, that the former opens the rational (mind), and thereby makes man rational, whereas the latter closes the rational (mind), and makes man irrational, although he seems to himself, in the darkness in which he is in this case, to excel others in rationality.

3109. Verses 23—25. *And he said, Whose daughter art thou?*

tell me, I pray, is there room in thy father's house for us to spend the night? And she said unto him, I am the daughter of Bethuel, the son of Milcah, whom she bare to Nahor. And she said unto him, We have both straw, and also much provender, likewise room to spend the night. He said, Whose daughter art thou? signifies further exploration concerning innocence: *tell me, I pray, is there room in thy father's house for us to spend the night?* signifies exploration concerning the good of charity: *and she said unto him, I am the daughter of Bethuel, the son of Milcah, whom she bare to Nahor,* signifies here, as above, all her origin: *and she said unto him,* signifies perception: *We have both straw,* signifies scientific truths: *and also much provender,* signifies their good (affections): *likewise room to spend the night,* signifies state.

3110. *He said, Whose daughter art thou?*—That hereby is signified further exploration concerning innocence, appears from the question, “Whose daughter art thou,” as denoting exploration; and that in the present case it was a further exploration, is evident from what was said above, n. 3088, 3101; and that it was concerning innocence, appears from the signification of damsel, as denoting affection in which is innocence, see n. 3067; here indeed damsel is not named, but inasmuch as above, verses 14 and 16, Rebecca is called damsel, and the question here is put to her, therefore *thou* in the present passage can signify nothing else but damsel. In respect to what is here treated of, namely, that truth was explored, as to what innocence it had, and presently also as to what charity, before it was initiated into good, and conjoined thereto, it must needs appear wonderful to those who have no knowledge of this matter. Let such however know, that in regard to the initiation and conjunction of truth with good in every man, there is the most exquisite exploration, and such as surpasses all belief. To the most real essential good there is in no case anything admitted but the most real essential truth. When anything not so true approaches, it does not conjoin itself with real essential good, but with some good which in itself is not good, yet which appears as good; if anything false approaches, the good betakes itself inwards, and what is false conjoins itself outwardly with some evil, which it believes to be good. This Divine disposing is effected of the Lord, by means of spirits and angels, and is most hidden and mysterious in this world, but perfectly well known in another. Every one also, whose reason is sound, may know this to be the case, at least may comprehend it; for what is evil and what is false is hell, and flows in from hell; whereas what is good and true is heaven, and also flows in through heaven from the Lord; this being the case, what is evil and what is true can no more be conjoined, than heaven can be conjoined to hell. Wherefore herein a more exquisite balance of examinations is applied than any one could ever suppose; this then is what is meant by exploration.

3111. *Tell me, I pray, is there room in thy father's house for us to spend the night?*—That hereby is signified exploration concerning the good of charity, appears from the signification of the words, “Tell me, I pray, whether,” as denoting exploration; and from the signification of house, as denoting good, see n. 2048, 2233, 2331; and from the signification of father here, namely, Bethuel, as denoting the good of charity, such as exists amongst the better disposed Gentiles, see n. 2865. The very origin of the affection of truth, which Rebecca represents, was from such good; and from the signification of room to spend the night, as denoting a state of abiding, see beneath, n. 3115. The reason why the explanation concerning the origin of the affection of truth as to innocence, and as to the good of charity, is described in the internal sense, is, because truth, which is to be initiated and conjoined to good, derives its first origin from no other source, as may appear from all those with whom truth is received and wedded into good; within the Church, they who have not some measure of innocence and of charity towards their neighbor, howsoever they are acquainted with truth, and profess it with their lips, in no case acknowledge it in heart; and out of the Church, amongst the Gentiles who are called to the truths of faith, or are instructed concerning it in another life, no others receive it, but such as are in innocence, and live in mutual charity with each other; for innocence and charity make the ground, in which the seeds of faith may take root and bud forth.

3112. *And she said unto him, I am the daughter of Bethuel, the son of Milcah, whom she bare to Nahor.*—That hereby is signified all her origin, that is, of the affection of truth, appears from the representation of Bethuel, and also of Milcah and Nahor, as denoting the origin of the affection of truth, which is represented by Rebecca, see n. 3078.

3113. *And she said unto him.*—That hereby is signified perception, appears from the signification of saying in the historical parts of the Word, as denoting to perceive in the internal sense, concerning which much has been said above.

3114. *We have both straw.*—That hereby are signified scientific truths; *likewise much provender.*—that hereby are signified their good (affections), appears from the signification of straw and provender; the reason why straw signifies scientific truths is, because it is spoken of camels, such being their food. For when by camels is signified the natural man as to general scientifics, then by his food, that is, by straw, nothing else can be signified, for he has no other food which is the food of his life. His nourishment is thence derived, and if such food should fail him, that is, science, he would not subsist; that this is the case, is evident from the life after death, for then such things are to spirits instead of food, see n. 56—58, 680, 681, 1480, 1695, 1973, 1974. In the natural man, as in the rational, there are two sorts of things in general

which constitute his essence, even things intellectual and things voluntary. To things intellectual belong truths, to things voluntary belong goods: the truths of the natural man are scientific truths, that is, whatsoever things are in his external memory. These are the things which are signified by straw when the subject treated of is concerning camels, also concerning horses, mules, and asses. But the good affections of the natural man are delights, especially such as originate in the affection of those truths.

3115. *Also place to spend the night.*—That hereby is signified state, appears from the signification of place, as denoting state, see n. 2625, 2837; and from the signification of spending the night, as denoting to abide or to have an abode, see n. 2330; in the present case therefore denoting a state of the affection of truth, from what origin it was. Its origin is described by those things which are represented by Bethuel, Mileah, and Nahor, and its affinities (or relationships) by Laban in what follows; which origin, as being obscure, is signified as to its state by place to spend the night, as also above.

3116. The subject treated of in these three verses is concerning the exploration of truth, which was about to be initiated and thereby conjoined to good, and this especially in regard to its origin, for on the origin all and everything depend. The derivations take their form thence as from their root, or as from their seed, just as a plant or tree do from theirs: these things the Lord saw and explored in Himself from His Divinity, and by His own Wisdom and Intelligence initiated, even truths into good of the rational mind; the exploration itself is here described in the internal sense, but the things contained therein admit only of a very brief explanation. Exploration also takes place with every man who is reformed, and also with every one who receives remains, but of this exploration man knows little or nothing. It is in such obscurity with him that he does not even believe that it exists, when yet it takes place and is effected every moment, but from the Lord, Who alone sees man's state, not only what it is at present, but what it will be to all eternity. Exploration is a most exquisite balance of examination, lest the least of what is false should be conjoined to good, or the least of what is true should be conjoined to evil; in either case man would perish eternally, for he would then hang in another life between hell and heaven, and by reason of good he would be spewed out of hell, and by reason of evil out of heaven.

3117. Verses 26, 27. *And the man bended himself, and bowed down himself to Jehorah. And he said, Blessed Jehorah God of my lord Abraham, who hath not forsaken His mercy and truth from being with my lord; I being in the way, Jehorah hath led me to the house of the brethren of my lord. The man bended himself, and bowed down himself to Jehorah, signifies gladness and joy: and said, Blessed Jehorah God of my lord Abraham, signifies*

here, as above, from the Divinity Itself and the Divine Humanity: *who hath not forsaken His mercy*, signifies a perception of an influx of love: *and His truth from being with my lord*, signifies an influx of charity thence: *I being in the way*, signifies being in a state of the conjunction of truth with good in the rational mind. *Jehovah hath led me to the house of the brethren of my lord*, signifies to the good of truth.

3118. *The man bended himself, and bowed down himself to Jehovah*.—That hereby is signified gladness and joy, appears from the signification of bending himself and of bowing down himself, as denoting to be glad and to rejoice; bending and bowing are gestures of humiliation, or humiliation in act, as well in a state of grief as in a state of joy: in a state of grief, when what is wished for does not come to pass, and in a state of joy, when it does come to pass, as in the present case, in that Rebecca, according to the wish of his heart, gave him to drink out of her pitcher, and made his camels drink also. That bowing down is a gesture of joy, may be seen also, n. 2927, 2950. Gladness and joy are both mentioned, by reason that gladness in the Word is spoken of truth, whereas joy is spoken of good; gladness has also relation to the countenance, but joy to the heart, or, what is the same thing, gladness has relation to spiritual affection or truth, whereas joy has relation to celestial affection or good, thus gladness is in a less degree than joy, as bending is also in a less degree than bowing; which is also evident from this consideration, that the man of the spiritual Church only bends himself before the Lord and invokes grace, whereas the man of the celestial Church bows himself before the Lord and implores mercy, see n. 598, 981, 2423; each is here mentioned, by reason of the marriage of good and truth in every part of the Word, see n. 683, 793, 801, 2516, 2712.

3119. *And he said, Blessed Jehovah God of my lord Abraham*.—That hereby is signified from the Divinity Itself and the Divine Humanity, appears from what was said above, n. 3061, where the same words occur, except that it is here said blessed; blessed Jehovah was a form of thanksgiving, thus also of joy and gladness, when any wished-for event came to pass; moreover what the ancients meant by blessing Jehovah, may be seen, n. 1096, 1422.

3120. *Who hath not forsaken His mercy*.—That hereby is signified perception of an influx of love, appears from the signification of mercy, as denoting love, see n. 1735, 3063, 3073; the ground and reason why by these words, "He hath not forsaken His mercy," is signified perception of an influx of love, is, because they are words of acknowledgment and of confession, and all acknowledgment and confession is from a perception of influx.

3121. *And His truth from being with my lord*.—That hereby

is signified an influx of charity thence, appears from the signification of truth, as denoting charity; truth in a proper sense signifies the same as faith, and in the Hebrew tongue faith is also expressed by such an expression, so that what is called truth in the Word of the Old Testament, is everywhere called faith in the Word of the New Testament; wherefore also it has been so often said in the foregoing pages, that truth is of faith, and that good is of love: but that faith in the internal sense is nothing else than charity, may be seen by what has been said and shewn above, as that there is no faith except by love, n. 30, 31—38; that faith is never given unless where charity is, n. 654, 724, 1162, 1176, 2261; that faith is faith grounded in charity, n. 1608, 2049, 2116, 2419, 2343, 2349; that charity constitutes the Church, not faith separate from charity, n. 809, 916, 1798, 1799, 1834, 1844, 2190, 2228, 2442; hence it is evident, that truth, or faith, in the internal sense, is the same as charity; for all faith is grounded in charity, and the faith which is not grounded therein is not faith; or, what is the same thing, that all truth in the internal sense is good, for all truth is grounded in good, and that truth which is not grounded therein is not truth, for truth is nothing else but the form of good, see n. 3049, and neither its birth nor its life are from any other source.

3122. Moreover, in regard to this truth, by which is signified charity, the case is this. The most ancient people, who were celestial, by mercy and truth which is from the Lord, understood nothing else but the reception of an influx of love to the Lord, and thence of charity towards their neighbor; whereas the ancients, who were spiritual, by mercy and truth, from the Lord with themselves, understood charity and faith. The reason is, because the celestial never thought concerning the things of faith or truth, but concerning the things of good or love, as may appear from what has been said above respecting the celestial man, n. 202, 337, 2669, 2715. Celestial men also, when they were reformed and regenerated, were introduced to love to the Lord by charity towards their neighbor; hence it is evident, that by mercy from the Lord they understood nothing else but the perception of an influx of love to Him, and by truth an influx of charity towards the neighbor thence derived. But it is otherwise with the spiritual; these think concerning the things which are of faith, and when they are reformed and regenerated, they are introduced by the things which are of faith to charity towards their neighbor. Wherefore when these latter are treated of, by mercy from the Lord is meant an influx of charity towards their neighbor, and by truth an influx of faith. But still this faith, when the spiritual man is regenerated, becomes charity, for then he acts from charity, inasmuch as whosoever does not act from charity, is not regenerated, but he who acts from charity is regenerated, and in this case he makes no ac-

count of the things which are of faith or truth, inasmuch as he lives by virtue of the good of faith, and no longer by its truth, for truth has so conjoined itself to good, that it no longer appears, except only as the form of good, that is, faith appears no otherwise than as the form of charity. Hence it may appear, what the most ancient people, and what the ancients understood by mercy and truth, which are so often mentioned in the Word, as in David, “The king shall dwell for ever before God, O prepare *mercy* and *truth*, let them guard him,” lxi. 7: again, “*Mercy* and *truth* shall meet, righteousness and peace shall kiss,” Psalm lxxxv. 10: again, “The Lord God great in *mercy* and *truth*,” Psalm lxxxvi. 15: again, “My *truth* and my *mercy* shall be with him,” Psalm lxxxix. 24: again, “Jehovah hath remembered *His mercy* and *truth* to the house of Israel,” Psalm xcviii. 3: again, “Jehovah, not unto us, but unto Thy name give glory, by reason of *Thy mercy* and *truth*,” Psalm cxv. 1: so in Micah, “Jehovah God will give *truth* to Jacob, *mercy* to Abraham, which thou hast sworn to our fathers, from the days of old,” vii. 20: where Jacob denotes the Lord’s external man, and Abraham the internal, as to the Humanity. So in Hosea, “Jehovah hath a controversy with the inhabitants of the earth, because there is no *truth* and no *mercy*, and no knowledge of God,” iv. 1: where no truth denotes no reception of the influx of charity; no mercy denotes no reception of the influx of love; and no knowledge of God denotes no reception of the influx of the truth of faith.

3123. *I being in the way*.—That hereby is signified in a state of conjunction of truth with good in the rational (mind), appears from the signification of way, as denoting truth, see n. 627, 2333; in the present case, in the way denotes the conjunction of truth with good in the rational (mind), this being the subject treated of in this chapter, see n. 3012, 3013. For any one is then said to be in the way, when he advances whither he intends to go.

3124. *Jehovah hath led me to the house of the brethren of my lord*.—That hereby is signified to the good of truth, appears from the signification of the house of the brethren whereof Rebecca was, as denoting good from which is truth; That the house of brethren is good, in the present case good wherein truth is grounded, appears from the signification of house as denoting good, see n. 2233, 2234, 2559; and of brethren as denoting whence that good is from which is derived the truth, which is represented by Rebecca.

3125. In the foregoing verses the subject treated of is concerning the exploration of truth which was to be conjoined to good in the rational, as to innocence, as to charity, and as to origin. For since the Lord, by His own power, made His rational Divine, as well in respect to truth as in respect to good,

therefore He explored the truth which He conjoined to good. But with men truth is conjoined to good, not by their own power, but by the power of the Lord; which may be evident from this consideration, that all good and truth flow in from the Lord, and that all reformation and regeneration are from the Lord, and that man does not in the least know how he is regenerated. At this day indeed, he does not even know that he is regenerated by truth and good, still less that truth is to be initiated and conjoined to good, and that this is effected as it were by exploration, that is, most exactly. The subject treated of in these two verses is concerning perception as to the quality of truth, and whence it was, and at the same time concerning joy on that account; therefore in what follows, it treats of initiation.

3126. Verses 28—30. *And the damsel ran, and told to the house of her mother, according to these words. And Rebecca had a brother, and his name was Laban, and Laban ran to the man forth to the fountain. And it came to pass, when he saw the ornament and bracelets upon the hands of his sister, and when he heard the words of Rebecca his sister, saying, Thus spake the man unto me, that he came to the man, and lo! he was standing with the camels at the fountain. The damsel ran, signifies the tendency of that affection: and told to the house of her mother, according to these words, signifies to natural good of every sort whither illustration could reach. And Rebecca had a brother, signifies the affection of good in the natural man: and his name was Laban, signifies the quality of that affection: and Laban ran to the man forth to the fountain, signifies the disposition thereof towards truth which was to be initiated in Truth Divine. And it came to pass, when he saw the ornament and the bracelets on the hands of his sister, signifies when he saw Divine Good and Divine Truth in the power of the affection of truth, which is sister: and when he heard the words of Rebecca his sister, signifies the inclination thereof: saying, Thus spake the man unto me, signifies the tendency of truth in the natural man: he came to the man, signifies that he adjoined himself: and lo! he was standing with the camels, signifies presence in general scientifics: at the fountain, signifies their illustration from Truth Divine.*

3127. *The damsel ran.*—That hereby is signified the disposition of that affection, appears from the signification of running, as denoting somewhat of propensity or of disposition; and from the signification of damsel, as denoting affection in which is innocence, see above, n. 3067, 3110.

3128. *And told to the house of her mother, according to these words.*—That hereby is signified to natural good of every sort whither illustration could reach, appears from the signification of the house of a mother, as denoting good of the external man,

that is, natural good; that a house means good, may be seen, n.2233, 2234, 2559. And that man's external or natural (mind) is from the mother, but the internal from the father, n. 1815. Good in man is in the Word compared to a house, and on this account man, who is in good, is called the house of God; but internal good is called the father's house, whereas good which is in the same degree is called the house of brethren, but external good which is the same as natural good, is called the mother's house. All good and truth also are thus born, namely by an influx of internal good as a father, into external good as a mother. Inasmuch as the subject treated of in this verse is concerning the origin of truth, which was to be conjoined to good in the rational (mind), therefore it is said that Rebecca, by whom that truth is represented, ran to the house of her mother, for hence is the origin of truth, since, as was said and shewn above, all good flows in by an internal way, or by the way of the soul, into man's rational (mind), and through that into his scientific, even into the scientific sensual, and by illustration therein causes truths to be seen. Hence truths are called forth, and are stripped of their natural form, and are conjoined to good in the midway, even in the rational, and together constitute the rational man, and at length the spiritual.

But how these things are effected is altogether unknown to man, inasmuch as at this day he scarce knows what good is, and that it is distinct from truth, still less does he know that he is reformed by an influx of good into truth, and by the conjunction of each; neither is it known that the rational (mind) is distinct from the natural (mind); and since these things, which are most general, are unknown, it cannot possibly be known how the initiation of truth into good, and the conjunction of each, is effected, which are the subjects treated of in this chapter in the internal sense. But whereas these arcana are revealed, and are evident to those who are principled in good, that is, who are angelic minds, therefore, howsoever obscure they may appear to others, still it is expedient they should be expounded, because they are contained in the internal sense. Concerning the illustration from good by truth in the natural man, which is here the mother's house, the case is this. Divine Good with man flows into his rational (mind), and through the rational into his natural (mind), and indeed into the scientifics thereof, or the knowledges and doctrinals therein, as was said above, and there by adaptation forms to itself truths, whereby in such case it illustrates all things which are in the natural man. But if the life of the natural man be such, as not to receive Divine Good, but either to repel, or pervert, or suffocate it, in this case Divine Good cannot be fitted in, consequently neither can it form to itself truths, and thus neither can the natural be illustrated. For illustration in the natural man is effected from good by

truths, and when there is no longer any illustration, there can be no reformation. This is the reason why in the internal sense of the Word, the natural man is also much treated of as to his quality, thus whence truth is, namely, that it is from good therein.

3129. *And Rebecea had a brother.*—That hereby is signified the affection of good in the natural man, appears from the signification of brother and sister in the Word, namely that brother is the affection of good, and sister the affection of truth, see n. 367, 2360, 2508, 2524; for there are in the natural man, as in the rational, consanguinities and affinities of all things which are therein, see n. 2556, 2739; hence also it is, that the mind, as well the rational (mind) as the natural, is called a house or family, where parents, brethren, sisters, kinsmen, and relations exist in order.

3130. *And his name was Laban.*—That hereby is signified the quality of that affection, appears from the signification of name, as denoting the quality of any one, see n. 144, 145, 1754, 1896, 2009, 2724; Laban therefore here denotes the quality of that affection which is treated of.

3131. *And Laban ran to the man forth to the fountain.*—That hereby is signified the disposition thereof, namely of the affection of good towards truth, which was to be initiated into Truth Divine, appears from the signification of running, as denoting tendency or impulse, see above n. 3127; and from the representation of Laban, as denoting the affection of good, see n. 3129, 3130; and from the signification of man (*vir*), as denoting truth, see n. 265, 749, 1007: and from the signification of fountain, as denoting also truth, in the present case Truth Divine, concerning which see n. 2702, 3096, and beneath, n. 3137. From these and the rest of the things here treated of, it may appear what is the quality of the internal sense of the Word, and what hidden wisdom are contained therein; who could know, except from an interior examination of the Word, and at the same time from revelation, that these words, “Laban ran to the man forth to the fountain,” signify the disposition of the affection of good towards truth which was to be initiated into Truth Divine? Nevertheless this is what the angels perceive, when these words are read by man; for such are the correspondencies between the ideas of a man and the ideas of an angel, that whilst a man conceives those words according to the sense of the letter, and has an idea of Laban as running to the man forth to the fountain, an angel perceives the disposition of the affection of good towards truth which is to be initiated in Truth Divine; for the angels have no idea of Laban, nor of running nor of a fountain, but they have spiritual corresponding ideas. That such is the correspondence of things, and thence of ideas, natural and spiritual, may also appear from what was said concerning cor

respondencies, n. 1563, 1568, 2763, 2987—3003, 3021. In respect to the thing itself, namely that truth is to be initiated into Truth Divine, the case is this; the first truth in the natural man is not Divine Truth, but truth appearing as Divine; for all truth, in its first infancy, is not truth, but somewhat appearing like truth, which in process of time puts off its appearance, and puts on the essence of truth; in order to the better apprehending of this, the following example may serve, amongst many others, in the way of illustration; it is a Divine Truth, that the Lord is never angry, never punishes any one, still less does evil to any one, and that from the Lord there never comes anything but good; nevertheless this truth in its first infancy is thus apprehended, namely that the Lord is angry when any one commits sin, and that the Lord therefore punishes, yea, with some it is conceived that evil is from the Lord; but as man advances from infancy, and grows up to maturity of judgment, he puts off that, which was to him as truth from an appearance of its being so, and by degrees puts on the real truth itself, namely that the Lord is never angry, neither does He punish, still less does He cause evil. And thus by the former truth he is initiated into this latter; for that which first enters is general truth, which in itself is obscure, in which scarce anything appears, until it is illustrated by particulars, and these by single truths, and in this case, when it is illustrated, interior things are made manifest. Thus fallacies and appearances, which are as truths in time of ignorance, are dissipated and shaken off.

3132. *And it came to pass, when he saw the ornament and the bracelets on the hands of his sister.*—That hereby is signified when he perceived Divine Good and Divine Truth in the power of the affection of truth, which is sister, appears from the signification of seeing, as denoting to perceive, see n. 2150; and from the signification of ornament, as denoting Divine Good, see n. 3103, 3105; and from the signification of bracelets, as denoting Divine Truth, see also n. 3103, 3105; and from the signification of hands, as denoting power, see n. 878, 3091; and from the signification of sister, as denoting the affection of truth, see n. 2508, 2524, 2556; from which it is evident, that to see the ornaments and the bracelets on the hands of his sister, is to perceive Divine Goodness and Divine Truth in the power of the affection of truth. The case herein is this; the conjunction of Divine Goodness and Divine Truth in the Lord, is the essential Divine marriage, from which is derived the celestial marriage, which, in like manner is the conjunction of goodness and of truth, and from this is also conjugal love, see n. 2727—2729. Hence it is, that wherever marriage is treated of in the Word, in the internal sense is signified celestial marriage, which is that of good and of truth, and in the supreme sense Divine marriage, which exists in the Lord. Wherefore here, by the marriage between

Isaac and Rebecca, nothing else is understood. The conjunction of good and truth is the real marriage itself whereas the initiation is the betrothing, or the state preceding marriage; but the state previous to betrothing is what is here described; in this state, as it is in the power of a damsel to be betrothed, and afterwards as a wife to be joined to an husband, so it is in the power of the affection of truth to be initiated in Divine Truth, and thus to be conjoined to Divine Good. Moreover, in the first and afterwards in every affection of truth, with the Lord, there was intimately the essential Divine Good and Divine Truth, because there was Jehovah Himself, hence the power of which it is here treated.

3133. *And when he heard the words of Rebecca his sister.*—That hereby is signified the inclination thereof, appears from the affection contained in these words, and also from what precedes; for they testify inclination on the part of the affection of truth, which is here represented by Rebecca the sister.

3134. *Saying, Thus spake the man to me.*—That hereby is signified the propensity of truth in the natural man, appears in like manner from the affection contained in the words, and also from what the man, or Abraham's servant, spake to Rebecca, from which it is evident that propensity is denoted. And from the signification of man, as denoting truth, see n. 265, 749, 1007, in the present case truth in the natural man from the Divine, which is Abraham's elder servant, by whom is signified the natural man, as may be seen, n. 3019. In the Word, especially the prophetic, the expression man (*vir*) often occurs, as when it is said, man and wife, man and woman, man and inhabitant, also man (*vir*) and man (*homo*), and in these passages by man in the internal sense is signified what relates to the understanding, which is truth; and by wife, woman, inhabitant, and man (*homo*), what relates to the will which is good; as in Isaiah, "I beheld, and there was *no man*, and among them there was no counsellor," xli. 28; where no man denotes no one intelligent, thus that there was no truth: again, in the same prophet, "I came, and there was *no man*, I cried, and there were none to answer," i. 2; where the signification is the same: again, in the same prophet, "*Truth hath stumbled* in the street, and rectitude could not arrive, and *truth* was taken away, and he that departeth from evil is insane: Jehovah saw, and it was evil in His eyes, that there was *no judgment*, and *no man*, and He was amazed," lix. 14—16: where no man manifestly denotes no one intelligent, thus in an universal sense no truth. The subject treated of is concerning the last time of the Church, when there is no longer anything of truth remaining; wherefore it is said, "*Truth hath stumbled* in the streets, rectitude cannot arrive, truth was taken away;" that street also is predicated of truth, may be seen, n. 2336, and

that judgment, n. 2235: so in Jeremiah, "Run ye to and fro through the *streets* of Jerusalem, and see I pray, and know, and seek in the broad ways thereof, if ye can find a *man*, if there be any that doeth *judgment*, that seeketh the *truth*," v. 1; where man also manifestly denotes truth: so in Zephaniah, "I will make desolate their *streets*, and no one shall pass by, their cities shall be laid waste, and there shall be *no man*, and no *inhabitant*," iii. 6; no man denotes no truth, and no inhabitant denotes no good, see n. 2268, 2451, 2712; besides many other places.

3135. *He came to the man.*—That hereby is signified that he adjoined himself, that is, the affection of good which is represented by Laban, see n. 3129, 3130, with truth, which is signified by the man, see n. 3134, each in the natural man, may appear without explanation.

3136. *And lo! he was standing with the camels.*—That hereby is signified presence in general scientific (truths), appears from the signification of standing with, as denoting to be present; and from the signification of camels, as denoting general scientific (truths), see n. 3048, 3071.

3137. *At the fountain.*—That hereby is signified their illustration from Truth Divine, appears from the signification of fountain, as denoting truth, see n. 2702, 3096, in the present case Divine Truth, as above, n. 3131; the Word, as being Divine Truth, is therefore called a fountain. That to stand at the fountain here involves, in the internal sense, the illustration of those things which are in the natural man, follows from the series of the things treated of, for where Divine Truth is, there is illustration.

3138. The subject treated of in these three verses is concerning the preparation and illustration of the natural man, in order that truth may be called forth thence, which is to be conjoined to good in the rational (mind). But with respect to preparation and illustration, the case is this; there are two lights which form intellectual things in man, the light of heaven, and the light of the world; the light of heaven is from the Lord, Who to the angels in another life is a Sun and Moon, see n. 1053, 1521, 1529, 1530. The light of the world is from the sun and moon which appear before the bodily sight. The internal man has his vision and his understanding from the light of heaven, but the external man has his vision and his understanding from the light of the world. The influx of the light of heaven into those things which are of the light of the world, causes illustration, and at the same time perception. If there be correspondence, the perception of truth. If there be not correspondence, the perception of what is false instead of truth. But illustration and perception cannot be given, unless there be affection or love, which is spiritual heat, and gives life to those things which are illustrated by

light. Just as, comparatively speaking, the light of the sun does not give life to vegetables, but the heat which is in the light, as is evident from the seasons of the year. In the verses which now immediately follow, preparation is farther described, namely, that the light of heaven which is the Divine [light] of the Lord, flowed into those things which were of the light of the world in his natural man, that thence he might bring out truth, and this by the ordinary way, which was to be conjoined to good in the rational (mind). Therefore to the intent that the Lord might make His Humanity Divine, by an ordinary way, He came into the world, that is, was willing to be born as another man, and to be instructed as another, and as another to be re-born, but with this difference, that man is re-born of the Lord, but that the Lord not only regenerated Himself, but also glorified Himself, that is, made Himself Divine. Further, that man is made new by an influx of charity and faith, but the Lord by Love Divine, which was in Him, and which was His. Hence it may be seen, that the regeneration of man is an image of the Glorification of the Lord; or, what is the same thing, that in the process of the regeneration of man, as in an image, may be seen, although remotely, the process of the Lord's Glorification.

3139. Verses 31—33. *And he said, Come, blessed of Jehovah, why standest thou abroad? And I have swept the house, and there is room for the camels. And the man came to the house and loosed the camels, and gave straw and provender to the camels; and water to wash his feet, and the feet of the men who were with him. And there was set before him to eat, and he said, I eat not until I have spoken my words; and he said, Speak. He said, Come, blessed of Jehovah,* signifies an invitation of the Divinity in Himself: *why standest thou abroad?* signifies somewhat thence: *and I have swept the house,* signifies that all things were prepared and full of goods: *and there is place for the camels,* signifies a state for all things which should be subservient thereto. *And the man came to the house,* signifies influx into good therein: *and loosed the camels,* signifies liberty to those things which were to be subservient: *and gave straw and provender to the camels,* signifies instruction in truths and goods: *and water to wash his feet,* signifies purification there: *and the feet of the men who were with him,* signifies purification of all things which were in his natural man. *And there was set before him to eat,* signifies that good in the natural man was willing that those things [namely, things Divine] should be appropriated: *and he said, I eat not,* signifies refusal: *until I have spoken my words,* signifies before I was instructed: *and he said, Speak,* signifies desire.

3140. *He said, Come, blessed of Jehovah.*—That hereby is signified the invitation of the Divinity in Himself, appears from the signification of come, as denoting invitation: and from the signification of blessed of Jehovah, as denoting the Divine. That

blessed Jehovah is the Divinity Itself, may be seen, n. 1096, 1420, 1422. Consequently by blessed of Jehovah is signified the Divine thence derived. Good is the Divine Itself, but truth is the Divine thence derived. By the man here, who was sent by Abraham, is signified truth which was from the Divine in the natural man, see n. 3134. Truth Divine, is what is called blessed of Jehovah, and what is invited.

3141. *Why standest thou abroad.*—That hereby is signified somewhat thence [*aliquantum inde*], may appear without explanation. The case is this, the Lord's Divine rational was born from the essential Divine Truth Itself conjoined to Divine Good. The Divine rational is Isaac, who was born to Abraham, who is the Divine Good there, of Sarah, who is the Divine Truth there, as was shewn above. The Divine rational (mind) of the Lord alone was thus born, and this from Himself, because the very Inmost Being of the Lord was Jehovah, or the essential Divine Good Itself, and the very Inmost Being of the Lord thence derived was of Jehovah, or the essential Divine Truth Itself. Divine Good in the rational, which is Isaac, was thus born, which was not good separate from Truth, but was Divine Good with Divine Truth, but both together are called good in the rational, to which was to be joined truth from the natural man, which truth is Rebecca. That the Lord might make His Human Divine, both as to Good and as to Truth, and this by an ordinary way, as was said above, n. 3138, it could not be done otherwise. For this is the Divine Order, according to which all regeneration is wrought, consequently according to which the Lord's Glorification was wrought, see n. 3138. This Divine Good by Divine Truth in the rational (mind) was what flowed into the natural man, and illustrated all things therein; the process itself is here described, namely, that it first flowed-in somewhat more remotely, which is here meant by *somewhat thence*, and that it was not willing to flow in more nearly before instruction. For the ordinary way is, that instruction ought to precede, and that influx takes place according to the degree of instruction, and thus truth may continually thence exist, which may be initiated and afterwards conjoined to good of the rational. From these particulars it may be seen what mysteries are contained in the internal sense of the Word, and that these mysteries are such, that they can scarce be apprehended by man as to their most general meaning, and yet that they are evident to the angels, together with innumerable particulars, which can never be expressed by words.

3142. *And I have swept the house.*—That hereby is signified that all things were prepared and to be filled with what is good, appears from the signification of sweeping, as denoting to prepare and to be filled, of which we shall speak presently; and from the signification of house, as denoting good, see n. 2233, 2234, 2559, and that man himself, by virtue of the good which is in him, is

called a house, n. 3128. The reason why to sweep denotes to prepare and to be filled is, because nothing else is required of man, but to sweep the house, that is, to reject the lusts of evil, and the persuasions of what is false thence originating; in this case he is filled with good things, for good from the Lord continually flows-in, but into the house, or into man, purged from such things as impede influx, that is, which either reflect, or pervert, or suffocate the in-flowing good. Hence it was a customary formula of speaking with the ancients, to sweep or purge the house, also to sweep and prepare the way; and by sweeping the house was meant to purge themselves from evils, and thus to prepare themselves for the entrance of goods; whereas to sweep the way was meant to prepare themselves for the reception of truths; for by house was signified good, see n. 3128, and by way truth, see n. 627, 2333.

As in Isaiah, "The voice of one crying in the wilderness, *sweep ye* (prepare) *the way* of Jehovah, and make straight the path in the desert for our God," xl. 3: Again in the same prophet, "Make level, make level, *sweep* (prepare) *the way*, remove the stumbling-block from the way of my people," lvii. 14: Again, "Pass through, pass through the gates, *sweep* (prepare) *the way* of the people, make level, make level the way, gather out the stones, from the stone," lxii. 10; so in Malachi, "Behold I send my angel, and he shall *sweep* (prepare) *the way* before me, and the Lord whom ye seek shall suddenly come to the temple," iii. 1; in these passages to sweep the way denotes to make themselves ready and to prepare to receive truth. The subject here treated of, is concerning the coming of the Lord, for whom they were to prepare themselves in order to receive the truth of faith, and thereby the goodness from charity, and thus eternal salvation. So in David, "Thou hast caused a vine to come forth out of Egypt, thou hast driven out the nations, and planted it, thou hast *swept* before it, and hast caused its roots to be rooted, and it hath filled the land," Psalm lxxx. 8, 9: speaking in a supreme sense of the Lord; the vine out of Egypt is truth from scientifics; to drive out the nations is to purge from evils; to sweep before it is to make ready that good affections may fill. To sweep the house also in an opposite sense is applied to man, to signify one who deprives himself of all things good and true, and who is thereby filled with things evil and false, as in Luke, "The unclean spirit, if he doth not find rest, saith, I will return to *my house*, whence I came forth, and if he cometh and findeth it *swept* and adorned, then he departeth and taketh seven other spirits worse than himself, and entering in they dwell there," xi. 24—26; Matt. xii. 43—45.

3143. *And there is place for the camels.*—That hereby is signified a state for all things which should be subservient thereto, appears from the signification of place, as denoting state, see

n. 1273—1277, 1376—1381, 2625; and from the signification of camels, as denoting general scientifics, see n. 3048, 3071; that these are things subservient, may be seen, n. 1486, 3019, 3020; for all things of the natural man are of no other use, than to be subservient to the spiritual, wherefore also men-servants, maid-servants, camels, and asses, in the internal sense, signify especially those things which are of the natural man.

3144. *And the man came to the house.*—That hereby is signified influx into good there, appears from the signification of coming, as denoting in the present case to flow in: and from the signification of house, as denoting good, see n. 2233, 2234, 2559.

3145. *And he loosed the camels.*—That hereby is signified liberty to those things which were to be subservient, appears from the signification of loosing, as denoting to make free; and from the signification of camels, as denoting general scientifics, thus the things which were to be subservient, as immediately above, 3142. The real case is this: without liberty there is never any production of truth in the natural man, nor any calling forth of truth thence into the rational man, and conjunction with good therein; all these things are effected in a free state. For it is the affection of truth grounded in good which causes freedom. Unless truth be learnt from affection, and thus in freedom, it is not implanted, still less is it exalted towards the interiors, and there made faith. That all reformation is effected in freedom, and that all freedom is of affection, and that the Lord keeps man in freedom, to the intent that he may of himself and from his own selfhood be affected by truth and good, and thus be regenerated, may be seen, n. 2870—2893. This is what is signified by loosing the camels, and unless such a signification was implied, the circumstance would be too trifling to be recorded.

3146. *And he gave straw and provender to the camels.*—That hereby are signified instruction in things true and good, appears from the signification of straw, as denoting the truths of the natural man and from the signification of provender, as denoting good (affections) there, see n. 3114; such being the signification of straw and provender it hence follows, that to give straw and provender, is to instruct in truths and good (affections). That freedom is for this intent, that in the affection and from the affection of truth man may be instructed, and thus truths may be deeply insinuated even to the spiritual man, or even to the soul, and may there be conjoined to goodness, may be seen from what was shewn concerning freedom, n. 2870—2893. Such is the rooting of faith, or of truth which is of faith, so that unless it be conjoined with good in the rational (mind), the truth of faith never receives any life, nor does any fruit spring thence; for all that which is called the fruit of faith, is the fruit of good which is of love and charity by truth which is of faith. Unless spiritual heat, which is the good

of love, operates by spiritual light which is the truth of faith, man would be as ground bound hard by frost, as in the time of winter, when nothing grows, and still less fructifies; for as light without heat produces nothing, so nothing is produced by faith without love.

3147. *And water to wash his feet.*—That hereby is signified purification there, appears from the signification of water to wash, or of washing with water, as denoting to purify, of which we shall speak presently; and from the signification of feet, as denoting natural things, or, what is the same thing, those things which are in the natural man, see n. 2126. In the representative Church it was a common ceremony to wash the feet with water, thereby to signify, that the filth of the natural man should be washed away; all those things which relate to self-love and the love of the world are the filth of the natural man, and when this filth is washed away, then good affections and truths flow-in, for this filth is what alone prevents the flowing-in of good and of truth from the Lord. For good is continually flowing-in from the Lord, but when it comes through the internal or spiritual man to his external or natural man, it is there either perverted, or reflected back, or suffocated. But when the things of self-love and the love of the world are removed, then good is there received, and there fructifies, for then man exercises himself in works of charity. This may appear from many considerations, as from the state of man in misfortune, misery, and disease, when the things of the external or natural man are laid asleep, in which case man begins instantly to think piously, and to will what is good, and also to exercise himself in works of piety, to the utmost of his ability; but when the state is changed, there is a change also in these things. This was signified by washings in the Ancient Church, and the same was represented in the Jewish Church. The reason why this was signified in the Ancient Church, but was represented in the Jewish Church, was, because the man of the Ancient Church regarded that rite as somewhat external in worship, nor did he believe that he was purified by washing, but by the washing away the things of self-love and the love of the world, which as was said are the filth of the natural man. Whereas the man of the Jewish Church believed that by washing he was purified, not knowing, nor being willing to know, that the purification of the interiors was thereby signified.

That by washing was signified the washing away of that filth, may appear from Isaiah, “*Wash yourselves, purify yourselves, put away the evil of your doings* from before mine eyes, cease to do evil,” i. 16; where it is evident that to wash themselves denotes to purify themselves, and to put away evils. Again, in the same prophet, “*When the Lord shall wash the filth of the daughters of Zion, and shall purge away the bloods of Jerusalem from the midst thereof, in the spirit of judgment, and in the spirit of ex-*

purgation," iv. 4; where to wash the filth of the daughters of Zion, and to purge away the bloods of Jerusalem, denotes to purify from evils and falsities: so in Jeremiah, "*Wash thine heart from wickedness*, O Jerusalem, that thou mayest be saved; how long shall the thoughts of thine iniquity tarry in the midst of thee?" iv. 14. So in Ezekiel, "*I wash thee with waters, and I purged away bloods from upon thee, and anointed thee with oil*," xvi. 9; speaking of Jerusalem, whereby is there meant the Ancient Church; to wash with waters denotes to purify from falsities, to purge away bloods denotes to cleanse from evils, to anoint with oil denotes to fill with good in such case: so in David, "*Wash me from mine iniquity, and cleanse me from my sin: thou shalt purge me with hyssop, and I shall be cleansed, thou shalt wash me, and I shall be whiter than snow*," Psalm li. 2, 7; where to be washed manifestly denotes to be purified from evils and from falsities thence derived. These were the things which were signified by washing in the representative Church, and it was enjoined therein, for the sake of representation, that they should wash the skin, the hands, the feet, and also the garments, when they became unclean, and they should be cleansed; by all which things were signified the things of the natural man; the baths also, which were of brass, were placed out of the temple, namely, the brazen sea, and the ten brazen lavers, 1 Kings vii. 23—39; and the laver of brass, whereat Aaron and his sons were to wash themselves, was placed between the tent of the congregation and the altar, consequently also out of the tent, Exod. xxx. 18, 19, 21. By which also was signified that external or natural things only were to be purified; for unless these are purified, that is, unless the things of self-love and the love of the world are thence removed, it is impossible that things internal, which relate to love to the Lord and neighborly love, should enter, as was said above.

For the better conceiving how this case is, namely, that external things are to be purified, let us endeavor to illustrate it in the instance of good works, or what is the same thing, the goods of charity, which are at this day called the fruits of faith, and which as being exercises, are things external. Good works are evil works, unless the things of self-love and the love of the world are removed, for when works are done before the removal of these things, they appear outwardly good, but are inwardly evil, for they are done for the sake of reputation, or for the sake of gain, or for the sake of self-pre-eminence, or for the sake of recompence, thus they are either meritorious or hypocritical, for the things of self-love and the love of the world give to works such a quality. But when these evils are removed, then the works become good, and are the goods of charity, there being nothing in them of self-respect, regard to the world, to reputation, or recompence; thus they are neither meritorious nor hypocritical, for in

this case celestial and spiritual love from the Lord flows into the works, and causes them to become love and charity in act. And then the Lord by them also purifies the natural or external man, and disposes it into order, that it may receive correspondently the celestial and spiritual things which flow-in. This appears manifestly from what the Lord taught, when He washed the feet of the disciples, as it is thus described in John, "He came to Simon Peter, who saith to Him, Lord, dost thou *wash my feet*? Jesus answered and said to him, What I do thou knowest not now, but thou shalt know hereafter: Peter saith to Him, thou shalt *never wash my feet*; Jesus answered him, *If I wash thee not, thou hast no part with Me*; Simon Peter saith to him, Lord, not *my feet* only, but also *my hands* and *my head*; Jesus saith to him, *He that has been washed, needeth not save to wash his feet, but is wholly clean*; now ye are clean, but not all," xiii. 4—17. He that has been washed needeth not save to wash his feet, signifies that he who has been reformed has need only to be cleansed as to natural things, that is, that evils and falsities be removed thence, in which case all things are disposed into order by an influx of spiritual things from the Lord. Moreover, to wash the feet was an act of charity, to denote, that they did not reflect upon another's evils; and also of humiliation, to denote the cleansing another from evils as from filth, as may appear from the Lord's words in the same chapter, verses 13—17; also in Luke vii. 37, 38, 44, 46; John xi. 2; 1 Sam. xxv. 41.

Every one may see, that by washing himself no one is purified from evils and falses, but only from the filth which adheres to him; nevertheless since it was amongst the rites commanded in the Church, it follows that somewhat peculiar is involved therein, namely, spiritual washing, that is purification from the filth which inwardly adheres to man. Such therefore in the representative Church as were acquainted with these things, and thought about purification of heart, or the removal of the evils of self-love and the love of the world from the natural man, and endeavored to effect this with all diligence, these fulfilled the ordinance of washing, as an external ceremony of worship, in compliance with the commandment; but such as were not acquainted with those things, nor had any desire to be so, but thought that the mere ceremony of washing their garments, skin, hands, and feet, would purify them, and that in case they complied with this ritual, they might be allowed to live in avarice, hatreds, revenges, unmercifulness, and cruelty, which is spiritual filth, these rendered the ritual a mere idolatrous service. Still however by this ritual they were capable of representing, and by representation of exhibiting somewhat of a Church, whereby there might be effected some conjunction of heaven with man, before the Lord's coming, yet such a conjunction as did but little or nothing affect the man of the Church.

The Jews and Israelites were people of this sort, that they thought not at all concerning the internal man, neither were they willing to know anything in relation thereto, consequently they thought not at all concerning things celestial and spiritual, which relate to the life after death: nevertheless, to prevent the total closing of communication with heaven, and thereby with the Lord, they were bound to external rites, whereby internal things were signified. All their captivities and plagues were in general for this end, that external rights might be duly observed for the sake of representation. Hence then it was that "*Moses washed Aaron and his sons with waters at the door of the tent, that they might be sanctified,*" Exod. xxix. 4; xl. 12; Levit. viii. 6; and that "*Aaron and his sons were to wash their hands and feet, before they entered into the tent of the assembly, and came near to the altar to minister, that they might not die, and that this should be to them the statute of an age,*" Exod. xxx. 18—21; xl. 30, 31: and that "*Aaron was to wash his flesh, before he put on the garments of ministry,*" Levit. xvi. 4, 24; and "*that the Levites were to be purified, by being sprinkled with the water of expiation, and that they should cause a razor to pass over their flesh, and should wash their garments, and thus should be pure,*" Numb. viii. 6, 7; and "*that whosoever should eat the carcase of a clean beast, or torn, should wash his garments, and bathe himself in waters, and if he did not wash himself, and bathe his flesh, he should carry his iniquity,*" Levit. xvii. 15, 16; and "*that whosoever touched the bed of one affected with the flux, or who sat upon a vessel on which he had sat, and whosoever touched his flesh, should wash his garments, and bathe himself with waters, and should be unclean till the evening,*" Levit. xv. 5—7, 10—12; and "*that whosoever let go the he-goat for the scape-goat (Assa-sael), should wash his flesh,*" Levit. xvi. 26; and "*that when a leprous person was cleansed, he was to wash his garments, to shave off all his hair, and to wash himself with waters, and he should be clean,*" Levit. xiv. 8, 9. Yea that "*the very vessels, which were made unclean by the touching of things unclean, should pass through waters, and should be unclean till the evening,*" Levit. xi. 32.

From these considerations it may appear, that no one was made clean or pure as to internal things by the mere rite of washing, but only represented one pure or clean for the reason spoken of above; that this is the case, the Lord teaches plainly in Matthew xv. 1, 2, 20; Mark vii. 1—23.

3148. *And the feet of the men who were with him.*—That hereby is signified the purification of all things which were in his natural man, appears from the signification of feet, as denoting the things of the natural man, see n. 2162; and from the signification of the men, who were with him, as denoting all things which were therein. It was customary in old time for travellers, when they came to any house, to wash their feet; as when the

brethren of Joseph were introduced into Joseph's house, Gen. xlii. 24; and when the Levite and his attendant were received into the house of the old man, Judges xix. 21; and when Uriah, on his return home, was commanded by David to go down to his house, and to wash his feet, 2 Sam. xi. 8. The reason was, because journeyings and peregrinations signified things relating to instruction, and thence to life, see n. 1223, 1457, 1463, 2025; which things, as was shewn above, n. 3146, were to be purified. A further reason was, lest filth, understood in a spiritual sense, should adhere, and defile the house, that is, the man; as is also evident from our Lord's injunction to his disciples, "That they should shake off *the dust of their feet*, if the city or house did not receive peace," Matt. x. 14.

3149. *And there was set before him to eat.*—That hereby is signified that the affection of good in the natural man was willing that those things [namely, things Divine] should be appropriated, appears from the representation of Laban, by whom it was set, as denoting the affection of good in the natural man, see n. 3129, 3130; and from the signification of eating, as denoting to be communicated and appropriated, see n. 2187, 2343, even the Divine things spoken of above, n. 3140, 3141.

3150. *And he said, I eat not.*—That hereby is signified refusal, namely, that as yet they should not be thus appropriated, appears without explanation.

3151. *Until I have spoken my words.*—That hereby is signified before he was instructed, appears from the signification of speaking words, as denoting to instruct; the things which he spake, and which follow in the series, relate also to instruction: that things Divine flow into those things which are in the natural man, according to instruction, and advancement thereby, may be seen, n. 3141.

3152. *And he said, Speak.*—That hereby is signified desire, appears from the signification of speaking words, as denoting to instruct, in the present case, denoting that he should instruct, as signified by the expression, "Speak thou;" that these words imply desire is manifest.

3153. The contents of these three verses, in the internal sense, appear indeed from the explanation, namely, that the things of the natural man should be prepared to receive Divine things; and thereby those truths which are signified by Rebecca, and which were to be initiated and conjoined to good of the rational, should be made Divine, and this by influx. But the things here contained in the internal sense are such, that unless they be regarded by one view of the thought, they appear too obscure to be apprehended, and especially because they are unknown, as for example, in respect to the manner how truths are called forth out of the natural man, and initiated into good in the rational mind, during man's regeneration. These particulars are at this day so

unknown, that it is not even known that there is such a process, the principal cause of which ignorance is, because at this day there are few who are regenerated, and such as are regenerated do not know from doctrine, that it is the good of charity into which the truth of faith is initiated, and to which it is conjoined, and this in the rational (mind). And that in this case the state is altogether changed, namely, that the regenerate person no longer thinks from the truth of faith to the good of charity, but from the good of charity to the truth of faith. In the Lord's case, however, there was not regeneration, but Glorification, that is, all things, as well in the rational (mind), as in the natural (mind), were made Divine from Himself. How this was effected is described in the internal sense.

3154. Verses 34—48. *And he said, I am the servant of Abraham. And Jehovah hath blessed my lord exceedingly, and hath magnified him, and hath given him flock and herd, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah, the wife of my lord, hath brought forth a son to my lord, after her old age, and he hath given him all that he hath. And my lord adjured me, saying, Thou shalt not take a woman for my son of the daughters of the Canaanite, in whose land I dwell. Thou shalt not go but to the house of my father, and to my family, and shall take a woman for my son. And I said to my lord, Perhaps the woman will not go after me. And he said to me, Jehovah, before whom I have walked, will send His angel before thee, and will prosper thy way, and thou shalt take a woman for my son, out of my family, and out of the house of my father. In this case thou shalt be free from my curse, that thou camest to my family, and if they shall not give to thee, thou shalt be free from my curse. And I came to-day to the fountain, and said, Jehovah God of my lord Abraham, if Thou dost, I pray, prosper my way wherein I walk. Behold I stand at the fountain of waters, and let it come to pass, that the damsel who cometh forth to draw; and I say to her, Cause me, I pray, to drink a little water out of thy pitcher; and she shall say unto me, Drink both thou, and I will also draw for thy camels; she shall be the woman whom Jehovah hath destined for the son of my lord. I had scarce made an end of speaking in mine heart, when lo! Rebecca came forth, and her pitcher upon her shoulder, and she came down to the fountain, and drew, and I said unto her, Cause me to drink, I pray. And she hastened and let down her pitcher from above her, and said, Drink thou, and I will also make thy camels drink; and I drank, and she also made the camels drink. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel the son of Nahor, whom Milcah bare to him; and I set an ornament on her nose, and bracelets on her hands. And I bended and bowed myself to Jehovah, and blessed Jehovah God of my lord Abraham, who hath led me into the way of truth, to take a daughter of the brother of my lord for his son. And*

he said, I am the servant of Abraham, signifies that he was from the Divine Good: *and Jehovah hath blessed my lord exceedingly, and hath magnified him*, signifies the Divine Humanity as to good and as to truth: *and hath given him flock and herd*, signifies good (affections) in general: *and silver and gold*, signifies truths in general: *and men-servants, and maid-servants, and camels, and asses*, signifies truths in particular: *and Sarah, the wife of my lord, hath brought forth a son to my lord*, signifies the Divine Rational from Divine Truth: *after her old age*, signifies when the state was: *and he hath given him all that he hath*, signifies that he has all Divine things: *and my lord adjured me*, signifies here, as above, a binding and a sacrament: *saying, Thou shalt not take a woman for my son of the daughters of the Canaanite*, signifies here, as above, that the Divine Rational should not be conjoined to any affection which disagrees with truth: *in whose land I dwell*, signifies things discordant among which Divine Good is: *thou shalt not go but to the house of my father*, signifies good which is from the Divine: *and to my family*, signifies truth which is from the Divine: *and thou shalt take a woman for my son*, signifies that hence would be conjunction: *and I said to my lord, Perhaps the woman will not go after me*, signifies here, as above, a doubting of the natural man concerning that affection, whether it was separable: *and he said to me*, signifies instruction: *Jehovah, before whom I have walked, will send His angel with thee*, signifies here, as above, the Divine Providence: *and will prosper thy way*, signifies as to truth: *and thou shalt receive a woman for my son*, signifies that there would be conjunction: *out of my family, and out of the house of my father*, signifies from good and truth derived therein from the Divine. *In this case thou shalt be free from my curse*, signifies here, as above, the liberty which the natural man had: *that thou camest to my family, and if they shall not give to thee*, signifies as to separation: *and thou shalt be free from my curse*, signifies that in this case the natural man shall be in no fault. The rest, as far as verse 48, signify like things as before.

3155. To explain these particulars is needless, inasmuch as they have been explained above in this chapter. They are repeated again, to the intent that the natural man might be instructed. For in regard to the initiation and conjunction of truth with good, the case is as when a virgin is betrothed and afterwards united to a husband, namely, that she must be instructed in all things before she gives consent. Although these things do not appear to man when truths in him are initiated and conjoined to good, that is, when man is reformed, still they are effected, namely, instruction precedes, with good concerning truth, and with truth concerning good, afterwards follows consent on each part, which is the subject next treated of in this chapter.

3156. Verses 49—51. *And now, if ye are doing mercy and truth with my lord, tell me, and if not, tell me, and I will look to*

the right or to the left. And Laban answered, and Bethuel, and said, from Jehovah hath come forth the word, we cannot speak to thee evil or good. Behold Rebecca is before thee, take and depart, and let the woman be for the son of thy lord, as Jehovah hath spoken. Now if ye do mercy and truth with my lord, signifies an exploration of their consent from each faculty, of will and of understanding: *tell me, and if not, tell me,* signifies the free state of their deliberation. *And I will look to the right or to the left,* signifies reciprocal freedom. *And Laban answered, and Bethuel, and said, From Jehovah hath come forth the word, we cannot speak to thee evil or good,* signifies acknowledgment that it was of the Lord alone. *Behold Rebecca is before thee, take and depart, and let the woman be for the son of thy lord, as Jehovah hath spoken,* signifies consent inspired from the Lord.

3157. *Now if ye are doing mercy and truth with my lord.*—That hereby is signified exploration of their consent from each faculty, of will and understanding, appears from the signification of mercy, as being derived from goodness, or love, see n. 3063, 3073, 3120: and from the signification of truth, as being what is derived from truth or faith, see n. 3121, 3122; and whereas goodness which is from love is of the will, and truth which is from faith is of the understanding, and these words are spoken to Laban and Bethuel, thus to men, that they should do mercy and truth, therefore they signify what proceeds from each of their faculties, namely, the will and the understanding. That it is an exploration of consent, is manifest, as well from its being said, “If ye are doing,” as from the words which follow, “and if not, tell me, and I will look to the right or to the left.” In the regeneration of man, which is an image of the Lord’s Glorification, see n. 3138, the case is this, that the truth of faith is indeed learnt, but it is not acknowledged, still less received by goodness, unless there be consent from each faculty, namely, the will and the understanding: consent is essential acknowledgment, hereby is effected reception, and indeed from the will, for good is there; and when the truth of faith is received by the will, or, what is the same thing, by good, then man is regenerated, for in this case truth is grounded in goodness or faith is grounded in charity, or as to life is charity itself, see n. 3121.

3158. *Tell me, and if not, tell me.*—That hereby is signified the free state of their deliberation, is evident from the sense of the words. From all that precedes, it is manifest, that what in the literal sense of this chapter treats of the betrothing and marriage of Rebecca with Isaac, in the internal sense treats of the initiation and conjunction of good and of truth, for the initiation and conjunction of truth and good is spiritual betrothing and spiritual marriage. In each case is required a free state of deliberation. That this is required in betrothing and marriage, is well known, but that it is required in the initiation and conjunc-

tion of good and of truth, is not so well known, because it does not appear to the natural man, and because it is one of those things which are effected without man's reflecting upon it. Still however, it takes place every moment during man's reformation and regeneration, namely, that he is in a free state whilst truth is conjoining with good. Every one may know, if he only weighs the matter with himself, that nothing ever becomes man's own, as fully his, unless it is in accordance with his will, for the things which are of the will constitute the inmost of the life of man, but the things which are of the understanding constitute what exists from his life thence derived. Consent from the understanding alone is not consent, but all consent is from the will; wherefore, unless the truth of faith, which is of the understanding, be received by the good of love, which is of the will, it is in nowise truth which is acknowledged, consequently it is not faith. In order, however, that it may be received by good, which is of the will, it is necessary that there be a free state; everything which is of the will appears free, the real state of the will is liberty, for what I will, this I choose, this I desire, because this I love, and acknowledge as good; hence it may appear, that truth, which is of faith, in nowise becomes man's own, as fully his, before it is received by the will, that is, before it is initiated and conjoined to good there, and that this cannot be effected except in a free state.

3159. *And I will look to the right or to the left.*—That hereby is signified reciprocal freedom, may appear without explanation. The case herein is this: good from the Lord through the internal man is continually flowing into the external, and in the first age in the external man it appears under a species of affection of truth. In proportion as man has respect to celestial and spiritual good as an end, in the same proportion truth is initiated and conjoined to good; or, what is the same thing, the affection of truth to the affection of good; but in proportion as man has respect to what he calls good, thus to himself and the world, as an end, in the same proportion celestial and spiritual good recedes; this is reciprocal freedom, which is signified by looking to the right or to the left.

3160. *And Laban answered, and Bethuel, and said, From Jehovah hath come forth the word, we cannot speak to thee evil or good.*—That hereby is signified acknowledgment that it was of the Lord alone, may appear from the explanation of each particular word as to the internal sense, but that this is their conclusive meaning, is manifest without such explanation. That by the word coming forth from Jehovah, is signified from the Lord, is evident, inasmuch as by Jehovah so often mentioned in the Old Testament, is never meant any other than the Lord, see n. 1343, 1736, 1815, 2156, 2329, 3023, 3035. That these words involve arcana, may appear from this consideration, that Laban here answered, who was the brother, and afterwards Bethuel, who was

the father, but not the father and mother, and that the virgin did not answer till afterwards. The reason is, because by Laban as brother is represented the affection of good in the natural man, see n. 3129, 3130, and by Bethuel the origin of the affection of good. The affection of good and the affection of truth in the natural man are as brother and sister; and the affection of truth called forth out of the natural man into the rational, and there conjoined with good, is as a married woman. The mystery involved in this circumstance, that Laban and Bethuel answered, that is, the brother first, and afterwards the father, is this; good from the rational man, whilst it flows into the natural, does not flow into truth there immediately, but into good there, and through good into truth; unless this be the influx, the affection of truth cannot exist. The affection of good in the natural man is what acknowledges, and thus what first consents, for an immediate communication is given between rational good and natural good, but not an immediate one between rational good and natural truth; concerning their parallelism, see n. 1831, 1832. These two ancient formulas of speaking often occur, namely, that "from Jehovah came forth the Word," denoting that it was done by Jehovah; also, "We cannot speak to thee evil or good," denoting that they durst not deny nor affirm. Concerning acknowledgment, that it was of the Lord alone, is the subject next treated of.

3161. *Behold Rebecca is before thee, take and depart, and let the woman be for the son of thy lord, as Jehovah hath spoken.*—That hereby is signified consent inspired from the Lord, may also appear from the explanation of each particular expression, the conclusive meaning whereof in the internal sense is this. The real case herein is as follows: the Lord, during His abode in the world, made the Humanity in Himself Divine by His own Power. The Humanity commences in the inmost of the rational (mind), see n. 2106, 2194. It is here described how He made this Divine, that is as before in respect to good, so now in respect to truth. For the rational consists of goodness and truth. The good therein was from His very essential Divinity, that is from Jehovah the Father, of Whom he was conceived; but the truth was to be procured by the ordinary way, as with other men. For it is well known, that man is not born rational, but is born only into the power of becoming rational, and that he becomes so by scientific truths, namely, by knowledges of several kinds and species, the first of which are means leading to those which next follow, and thus in order even to the last, which are the knowledges of the spiritual things of the Lord's kingdom, and are called doctrinals. That these are learnt partly from the doctrine of faith, partly immediately from the Word, and thence partly by man's own study and application, is also well known. These doctrinals, so long as they are in the memory, are only scientific

truths, nor as yet are appropriated to man as his, but they are then first appropriated to him, when he begins to love them for the sake of life, and especially when he applies them to life. When this is the case, then truths are elevated out of the natural memory into the rational (mind), and are there conjoined with good, and when they are thus conjoined, they are no longer things of science, but of life, for then man no longer learns from truths how he should live, but he lives from them, thus truths are appropriated to him, and gain a place in his will. Hereby a man enters into the heavenly marriage, for the heavenly marriage is the conjunction of good and of truth in the rational (mind); these things the Lord accomplishes with men. But the Lord in Himself accomplished all these things from Himself, and from the essential Divine not only begat the rational (mind) as to good, but also hereby the natural as to truth, which He conjoined with good. For it is good which chooses to itself truth, and also forms truth, inasmuch as good acknowledges nothing else for truth but what agrees with it. Thus Divine Good, which was in the Lord, made to Itself truth, nor did it acknowledge any other for truth, but what agreed with Divine Good, that is, what was Divine from Itself; and thus the Lord accomplished all and every thing from His own Power. These are the things which are signified by the acknowledgment that it was of the Lord alone, and by consent inspired from the Lord.

3162. Verses 52—54. *And it came to pass when the servant of Abraham heard their words, that he bowed himself to the earth to Jehovah. And the servant brought forth vessels of silver, and vessels of gold, and raiment, and gave to Rebecca; and he gave precious things to her brother and to her mother. And they did eat and drink, he and the men who were with him, and passed the night, and arose in the morning, and he said, Send me to my lord. It came to pass when the servant of Abraham heard their words, that he bowed himself to the earth to Jehovah,* signifies perception of joy in the natural man: *and the servant brought forth vessels of silver, and vessels of gold, and raiment,* signifies truth and good and the ornaments thereof: *and gave to Rebecca,* signifies which then were imparted to the affection of truth: *and he gave precious things to her brother,* signifies things spiritual thence communicated to natural good: *and to her mother,* signifies to natural truth also: *and they did eat and drink,* signifies the appropriation of good and truth thus initiated: *he and the men who were with him,* signifies the things which were in the natural man: *and they passed the night,* signifies the peace thereof: *and arose in the morning,* signifies a degree of elevation: *and he said, Send me to my lord,* signifies affection of conjunction.

3163. *It came to pass when the servant of Abraham heard their words, that he bowed himself to the earth to Jehovah.*—That hereby is signified perception of joy in the natural man, appears from the

signification of hearing words, as denoting to perceive ; and from the representation of Abraham's servant, as denoting in general the natural man, so far as it is subservient to the rational, in the present case to the Divine, see n. 3019, 3020 ; and from the signification of bowing to Jehovah, as denoting to rejoice, see n. 2927, 2950, 3118.

3164. *And the servant brought forth vessels of silver, and vessels of gold, and raiment.*—That hereby is signified truth and good, and the ornaments thereof, appears from the signification of vessels of silver, and vessels of gold, and raiment in the internal sense ; that silver signifies truth, may be seen, n. 1551, 2048, and that gold signifies good, may be seen, n. 113, 1551, 1552 ; they are called vessels of silver, and vessels of gold, because they are spoken of the affection of truth, which here is Rebecca, for truth considered in itself is nothing else but a vessel, or recipient of good, see n. 1496, 1832, 1900, 2063, 2261, 2269, 3068 : vessels of silver are specifically scientifics, for these are the recipients of truth : vessels of gold are specifically truths, because these are the recipients of good ; but that raiment signifies ornaments may appear without explanation. Such things in ancient time were given to a virgin when she was betrothed, and this by reason of representation and signification, in that a betrothed virgin had reference to the truth of the Church about to be conjoined with good. Thus the Ancient Church is also described in its first age in Ezekiel : “When it was the time of loves, *I clothed thee with needle-work*, I girded thee with fine linen, and I covered thee with silk, and *I adorned thee with ornament*, and gave bracelets upon thine hands, and a chain on thy neck, and I gave a jewel on thy nose, and ear-rings upon thine ears, and a crown of ornament on thine head ; thus wast thou adorned with gold and silver, and thy raiment was fine linen and silk, and needle-work,” xvi. 8—13 : and when the same Church receded from truth and goodness, she is thus described in the same chapter, “Thou hast taken off thy raiment, and hast made to thyself high places decorated ; and thou hast taken the vessels of thy adorning of my gold and of my silver, which I had given thee, and hast made to thyself images of a male, and hast taken the raiment of needle-work, and hast covered them,” verses 16—18 : from which passages it is very manifest that silver, gold, and raiment, are nothing else but such things as are of the Church, namely, truth and goodness, and the things which relate to truth and goodness.

3165. *And gave to Rebecca.*—That hereby is signified which then were imparted to the affection of truth, appears from the representation of Rebecca, as denoting the affection of truth, see n. 2865, 3077. By the things mentioned just above, namely, by the vessels of silver, the vessels of gold, and raiment, is described the affection of truth, as a bride, wherefore by those words is signified, that such then was the affection of truth, or what is the

same thing, that such things then were imparted to the affection of truth.

3166. *And gave precious things to her brother.*—That hereby are signified things spiritual communicated thence to natural good, appears from the signification of precious things, as denoting things spiritual, whereof we shall speak presently; and from the signification of her brother, as denoting natural good, see n. 3160. Laban also, who is here the brother, denotes the affection of good in the natural man, see n. 3129, 3130; that precious things signify things spiritual, appears from other passages in the Word, as in speaking of Joseph, “Blessed of Jehovah be his land, of the *precious thing* of heaven, of the dew, and of the abyss lying beneath; and of the *precious thing of the produce of the sun*, and of the *precious thing of the produce of months*; and of the *precious thing of the hills of eternity*, and of the *precious thing of the earth*, and of the fulness thereof,” Deut. xxxiii. 13—16: where by the precious thing of heaven, the precious thing of the produce of the sun, and the precious thing of the produce of months, the precious thing of the hills of eternity, and the precious thing of the earth, are signified various kinds of spiritual things: moreover, precious things were called precious stones, pearls, balsams, spices, and the like, all which signified things spiritual. What is meant by things spiritual, has been frequently shewn above, namely, that in the Lord’s kingdom there are things celestial and things spiritual, and that celestial things are of good, and spiritual things are of truth thence derived. There is nothing in the universe which has not relation to goodness and to truth. Whatever belongs to use and to life, has relation to good, but whatever belongs to doctrine and science, especially in things regarding use and life, has relation to truth; or what is the same thing, whatever is of the will, is called good or evil, but whatever is of the understanding is called true or false. Good therefore which is only of love and charity, and flows in from the Lord, is celestial, whereas truth which is thence derived, is spiritual. The reason why precious things were given to the brother, when vessels of silver, vessels of gold, and raiment, were given to the sister, on her being made a bride, was because the brother signified goodness in the natural man, and because this good is illustrated, when truth is initiated into goodness in the rational (mind), for all illustration of goodness and of truth in the natural man is thence derived.

3167. *And to her mother.*—That hereby is signified also to natural truth, namely, spiritual things thence communicated thereto, as to natural good, appears from the signification of mother as denoting the Church, which by virtue of truth is called mother, see n. 289, 2717. For the better understanding how this case is, that spiritual things are communicated to natural good and to natural truth, in consequence of truth being

initiated into good in the rational, it may be expedient briefly to explain it; every man has an internal and an external (degree of mind), his internal is called the internal man, and his external the external man: but what the internal man is, and what the external, is known to few. The internal man is the same as the spiritual man, and the external is the same as the natural man. The spiritual man is that which understands and is wise by virtue of those things which are of the light of heaven, but the natural man, by virtue of those things which are of the light of the world; concerning each light, see n. 3138. For in heaven there exist only things spiritual, whereas in the world there exist only things natural. Man is so created, that things spiritual and things natural in him, that is, his spiritual and natural man should agree or make a one, but in this case the spiritual man ought to dispose of all things in the natural, and the natural ought to obey, as a servant, his lord. But by the fall the natural man began to exalt himself above the spiritual, and thus inverted Divine order itself; hence the natural man separated himself from the spiritual, and spiritual things could no longer enter into him, but as through chinks (or clefts), and give the faculty of thinking and speaking. To the intent that spiritual things may flow again into the natural man, he must be regenerated by the Lord, that is, truth out of the natural man must be initiated and conjoined with goodness in the rational. When this is the case, spiritual things have access to the natural man, for then the light of heaven flows in, and enlightens those things which are in the natural man, and causes them to receive light, good things therein the heat from light, that is love and charity, but truth the rays from light, that is faith. Thus spiritual things are communicated to natural goodness and natural truth: natural goodness in this case is every delight and pleasantness arising from the end of serving the spiritual man, consequently of serving our neighbor, and still more the public weal, and still more the Lord's kingdom, and above all the Lord; and natural truth is everything doctrinal and scientific which has wisdom for its end, that is, the practice of what is good.

3168. *And they did eat and drink.*—That hereby is signified the appropriation of goodness and of truth thus initiated, appears from the signification of eating, as denoting to be communicated and to be conjoined, thus to be appropriated, see n. 2187, 2343, and as this is spoken of bread, and by bread is signified goodness, n. 276, 680, 2165, 2177, 2187, it is the appropriation of good which is signified by eating. And from the signification of drinking, as denoting also to be communicated and to be conjoined, thus to be appropriated, see n. 3089; but whereas it is predicated of wine, and by wine is signified truth, n. 1071, 1798, it is the appropriation of truth which is signified by drinking. The real case is, as was said above, n. 3167, that when truth is initiated in good, and

especially when it is conjoined thereto, in the rational, then the goodness and truth of the spiritual man, that is, spiritual things, are appropriated to the natural man.

3169. *He and the men who were with him.*—That hereby are signified those things which are in the natural man, appears from the representation of the servant, who here is *he*, as denoting the natural man, see n. 3019, 3020; and from the signification of the men who were with him, as denoting all things which are in the natural man, see n. 3148.

3170. *And they passed the night.*—That hereby is signified the peace thereof, appears from the signification of passing the night, as denoting to rest, and in the internal sense to have peace. The case herein is this: when spiritual things are appropriated to the natural man, then those things recede which are from the lust of evil and the persuasion of what is false, consequently those things which induce restlessness; and those things have access which are from the affection of goodness and of truth, consequently those things which cause peace; for all restlessness arises from what is evil and false, and all peace from what is good and true. What peace is, and what is the quality of its state, may be seen, n. 92, 93, 1726, 2780.

3171. *And arose in the morning.*—That hereby is signified a degree of elevation, appears from the signification of arising, as implying elevation, see n. 2401, 2785, 2912, 2927: and from the signification of morning, as denoting the Lord, also His kingdom, and likewise a state of peace thence derived, see n. 2405, 2780: the natural is said to be elevated, when spiritual things are appropriated to it; for all elevation is from things spiritual and celestial, inasmuch as by these things man is elevated towards heaven, thus nearer to the Lord.

3172. *And he said, send me to my lord.*—That hereby is signified affection of conjunction, appears from the general sense which results from the internal sense of the words; for his desiring to be sent to his lord was grounded in affection, that the affection of truth which is Rebecca, might be conjoined; for the betrothing, that is initiation, was already accomplished; affection of conjunction is what is here signified.

3173. Verses 55—58. *And her brother said and her mother, Let the damsel remain with us a day or ten, afterwards thou shalt go. And he said to them, Do not delay me, and Jehovah hath prospered my way, send me, and I will go to my lord. And they said, Let us call the damsel, and ask at her mouth. And they called Rebecca, and said unto her, Wilt thou go with this man? And she said, I will go. Her brother said and her mother, signifies doubting of the natural man: Let the damsel remain with us, signifies a detaining by them: a day or ten, afterwards thou shalt go, signifies a state of departure appearing to them full: and he said to them, Do not delay me, signifies the will of the affection of good: and*

Jehovah hath prospered my way, signifies that all things were now provided : *send me, and I will go to my lord*, signifies as to the state of initiation : *and they said, Let us call the damsel and ask at her mouth*, signifies consent alone of the affection of truth : *and they called Rebecca, and said unto her, Wilt thou go with this man ? And she said, I will go*, signifies her full consent.

3174. *Her brother said and her mother*.—That hereby is signified a doubting of the natural man, appears from the signification of brother, as denoting good in the natural man, see n. 3160 : and from the signification of mother, as denoting truth there, see n. 3167 ; consequently brother and mother, signify the natural man, for he is constituted of goodness and of truth : that doubting is implied, is manifest, namely whether the damsel should remain as yet some days, or should go instantly with the man.

3175. *Let the damsel remain with us*.—That hereby is signified a detaining by them, appears from the signification of remaining, as denoting here to be detained, which is also evident from the series of things treated of in the internal sense. For the case herein is this ; man is not born into any truth, not even into any natural truth, as that he should not steal, that he should not kill, that he should not commit adultery, and the like. Still less is he born into any spiritual truth, as that there is a God, that he has an internal which will live after death ; thus of himself he does not know anything relating to eternal life. Both the former and the latter truths are to be learnt by him, and in case he did not learn them, he would be much worse than a brute animal ; for from his hereditary state he has a propensity to love himself above all others, and to desire to possess all things that are in the world. Hence it is, that unless he was restrained by civil laws, and by fears arising from the loss of honor, of gain, of reputation, and of life, he would steal, kill, and commit adultery, without any perception of conscience. That this is the case, is very evident, for man even though he be instructed, still commits such crimes without conscience, yea, defends them, and by many arguments confirms himself in the lawfulness of so doing ; what then would he not do supposing him uninstructed ? The case is the same in spiritual things, for of those who are born within the Church, who have the Word and are constantly instructed, there are still very many, who ascribe little and scarce anything to God, but all and everything to nature, consequently who do not in heart believe that there is any God, thus neither that they shall live after death, of course who have no desire to be acquainted with the things relating to eternal life. From these considerations it is manifest, that man is not born into any truth, but that he has all to learn, and this by an external way, namely, that of hearing and of seeing, whereby truth ought to be insinuated, and to be implanted in his memory ; but truth, so long as it is only in the memory, is merely

science. In order, however, that it may have its full effect on man, it must be called forth thence, and be conveyed more towards the interiors, for the real human character is interior, namely, in his rational (mind), inasmuch as unless man be rational, he is not man, therefore according to the quality and quantity of rationality which any one possesses, such is the quality and quantity of his manhood. A man can in nowise be rational unless he be principled in good. The good whereby man is distinguished from other animals, consists in loving God, and in loving his neighbor, all human good being derived thence. Into this good truth must be initiated, and conjoined therewith, and this in the rational (mind). Truth is initiated in good and conjoined therewith, when man loves God and his neighbor, for in this case, truth enters to good, inasmuch as good and truth mutually acknowledge each other, all truth being derived from good, and having respect to good as its end, and as its soul, and thus as the source of its life. But truth cannot be separated from the natural man, and thence elevated into the rational, without difficulty, for in the natural man there are fallacies, and the lusts of evil, and also persuasions of what is false, and so long as these things are therein, and adjoin themselves to truth, so long the natural man detains truth with himself, not suffering it to be elevated thence into the rational, and this is what is signified in the internal sense by these words, "Let the damsel remain with us a day or ten, afterwards thou shalt go;" the reason is, because he places truth in doubt, and reasons concerning it whether it be so.

But as soon as the lusts of evil, and the persuasions of what is false, and the fallacies thence arising, are separated by the Lord, and man begins from good to be averse to reasonings against truths, and to reject doubtings as absurd, then truth is in a state to depart from the natural (mind), and to be elevated into the rational (mind), and to put on a state of good, for in this case it becomes the truth of good, and has life. For the better conceiving of this, let us take the following examples; it is a spiritual truth that all good is from the Lord, and all evil from hell. This truth must be confirmed and illustrated by many considerations, before it can be elevated out of the natural man into the rational, nor can it in anywise be thither elevated, before man is principled in the love of God, for before this, it is not acknowledged, consequently it is not believed. The case is similar in regard to other truths, as for instance in regard to this, that the Divine Providence is in things the most particular and minute, and unless it be so, that it cannot be in universals. And further, in regard to this truth, that man then first begins to live, when that perishes, which in the world he believes to be the all of life, and that the life, which in this case he receives, is ineffable and indefinite respectively, and that he is altogether ignorant of this

so long as he is in evil. These and similar truths cannot in anywise be believed, unless a man be principled in good. It is good which comprehends, for the Lord by good flows in with wisdom.

3176. *A day or ten, afterwards thou shalt go.*—That hereby is signified a state of departure appearing to them full, appears from the signification of day, as denoting state, see n. 23, 487, 488, 493, 893, 2788; and from the signification of ten, as denoting what is full, see n. 1988, 3107; in the present case appearing full to the natural man; and from the signification of going, as denoting to depart; hence it is evident that by these words, “A day or ten, afterwards thou shalt go,” is signified a state of departure appearing to them full; wherefore it immediately follows, “He said to them, do not delay me,” by which is signified the will of the affection of good.

3177. *Jehovah hath prospered my way.*—That hereby is signified that all things were now provided, may appear without explanation; for by Jehovah prospering the way is denoted that He provides, in the present case as to truth which was to be conjoined to good, for by way is signified truth, see n. 627, 2333.

3178. *Send me, and I will go to my lord.*—That hereby is signified as to a state of initiation, appears from that sense which results from the internal sense of the words; the same words also imply affection of conjunction, for such affection exists in the state of initiation.

3179. *And they said, Let us call the damsel, and let us ask at her mouth.*—That hereby is signified consent alone of the affection of truth, appears from the signification of damsel, as denoting affection wherein is innocence, see n. 3067, 3110, in the present case the affection of truth, because it is Rebecca, who, before she consents, is called damsel, but when she consents, as presently follows, is called Rebecca. That Rebecca is the affection of truth, may be seen, n. 3077; and from the signification of asking at her mouth, as denoting to perceive whether she consents; thus it is consent alone of the affection of truth, which is here signified. The case herein is this; essential truth, which is to be initiated in good, acknowledges its own good, because good acknowledges its own truth, hence comes consent, but that it is a consent inspired into truth from good, may be seen above, n. 3161. With man it in nowise appears, that there is any consent on the part of truth, when it is initiated and conjoined to good, that is, when man is regenerating, nor on the part of good as knowing its own truth, and initiating and conjoining such truth to itself, when yet all these things are effected altogether according to the process above described. For the things which exist, during man's regeneration, are altogether unknown to him. If he was acquainted only with one ten thousandth part of them, he would

be astonished. There are innumerable, yea, indefinite secret ways, by which man at such times is led of the Lord, and only some of them shine forth from the internal sense of the Word. The Ancient Church formed to itself an idea of such things from marriages, namely, from the state of a virgin before betrothing, from her state after betrothing, from her state when she was to be given in marriage, and from her state afterwards when she was married, and lastly, from her state when she was obedient to her husband. The fruits of truth derived from good, or of faith derived from charity, they called children, and so forth. Such was the wisdom of the Ancient Church; their books were also written accordingly, and this manner of writing descended from them to the Gentiles; for they were willing by things of the world to express those which are in heaven, yea, from things natural to see things spiritual; but that wisdom at this day is altogether lost.

3180. *And they called Rebecca, and said unto her, Wilt thou go with this man? And she said, I will go.*—That hereby is signified full consent, may appear from the sense resulting from the internal sense of the words; for when she replied to the question, “*I will go,*” it denotes, that she fully consented. The full consent of truth is, when truth perceives in itself an image of good, and in good the very effigy of itself from which it is.

3181. Verses 59—61. *And they sent Rebecca their sister, and her nurse, and the servant of Abraham, and his men. And they blessed Rebecca, and said unto her, Thou our sister be for thousands of myriads, and let thy seed inherit the gate of them that hate thee. And Rebecca arose, and her damsels, and they rode upon camels, and went after the man, and the servant received Rebecca, and went. They sent Rebecca their sister,* signifies separation from the affection of Truth Divine: *and her nurse,* signifies from the innocence belonging thereto: *and the servant of Abraham and his men,* signifies from Divine things in the natural man: *and they blessed Rebecca, and said unto her,* signifies devout wishes from Divine illustration: *Thou our sister be for thousands of myriads,* signifies fructification of the affection of truth to an infinite degree: *and let thy seed inherit the gate of them that hate thee,* signifies the spiritual kingdom of the Lord derived from the marriage of good and truth in the Divine Humanity, to which kingdom belong charity and faith, where before were evil and falsities: *and Rebecca arose,* signifies the elevation of the affection of truth and separation thence: *and her damsels,* signifies subservient affections: *and rode upon camels,* signifies that which is intellectual, elevated above natural scientifics: *and went after the man,* signifies by virtue of the favor of Divine Truth natural: *and the servant received Rebecca, and went,* signifies that Divine Good natural might initiate.

3182. *They sent Rebecca, their sister.*—That hereby is signified

separation from the affection of Truth Divine, appears from the signification of sending, as denoting to be separated; and from the representation of Rebecca the sister, as denoting the affection of Truth Divine, see n. 3077, 3179; that sister is truth, may be seen, n. 1495, 2508, 2524, 2556, 3160. How this case is, may appear from what has been said and shewn above in this chapter; but to make the matter plainer, a few further observations may be expedient. When truth, which is to be initiated and conjoined to good, is elevated out of the natural man, it is then separated from the things which are therein; this separation is what is here signified by their sending Rebecca their sister; truth is then separated, when man no longer from truth has respect to good, but from good has respect to truth, or, what is the same thing, when he no longer from doctrine respects life, but from life doctrine. As for example; doctrine teaches this truth, that no one is to be held in hatred, for whosoever hates another, kills him every moment. Man in his first age scarce admits this, but as he advances in age, when he is in the process of reformation, he accounts it one of those doctrinals, according to which he ought to regulate his life. At length he lives according to it, in which case he no longer thinks from the doctrinal precept, but acts from a principle of life; when this is the case, this truth of doctrine is elevated out of the natural degree, yea, separated from the natural degree, and is implanted in good in the rational; and when this is effected, he no longer suffers that the natural man, by any sophistry in itself, should call it in doubt, yea, he does not suffer that the natural man should reason against it.

3183. *And her nurse.*—That hereby is signified from the innocence belonging thereto, namely, that they also sent this, that is, separated from themselves, appears from the signification of nurse, or one that gives suck, as denoting innocence. Frequent mention is made in the Word of those that suck, and of those that give suck, and by the former is signified the first state of infants, which state, it is evident, is a state of innocence. For a man, as soon as he is born, is introduced into a state of innocence, that it may be a plane of other succeeding states, and the inmost therein, which state is signified in the Word by one that sucks. Next he is introduced into a state of affection of celestial good, that is, of love towards his parents, which at this time is instead of love to the Lord, and this state is signified by an infant; afterwards he is introduced into a state of spiritual good, or of mutual love, that is, of charity towards his like in age, and disposition, which state is signified by boys; as he advances further in age, he is introduced to a state of the affection of truth, this is signified by young men, whereas the subsequent states are signified by men, and at length by old men. This last state, which is signified by old men, is the state of wisdom, in which is the innocence of infancy, thus the first state and the last are united, and man

when old, as again an infant, but wise, is introduced into the Lord's kingdom. Hence it may appear, that innocence is the first state, which is that of sucking; hence also she that gives suck signifies innocence, for of the giver and receiver, as of the agent and the patient, a similar state is perceived. It is here said, that they sent also the nurse, or her who gave suck, to the intent that the affection of truth might be described, namely that it was from innocence, for the affection of truth is not the affection of truth, unless innocence be in it, see n. 2526, 2780, 3111. For by innocence the Lord flows into that affection, and indeed with wisdom, inasmuch as true innocence is essential wisdom, see n. 2305, 2306; and they who are in innocence, appear in the eyes of angels as infants, see n. 154, 2306.

That one who sucks in the Word signifies innocence, may also appear from other passages, as in David, "Out of the mouth of *infants* and of *sucklings* hast thou founded strength," Psalm viii. 2; Matt. xxi. 16; where infants denote celestial love, and sucklings innocence. So in Jeremiah, "Wherefore do ye great evil against your souls, to cut off from you man and woman, *infant* and *suckling*, from the midst of Judah, that I do not leave for you any remains," xlv. 7. Where infant and suckling in like manner denote celestial love and the innocence thereof, and when these become none, then there are no longer any remains, that is, any good and truth remaining stored up in the internal man from the Lord; that these are remains, may be seen, n. 1906, 2284; for all good (affections) and truths perish with innocence, inasmuch as innocence is immediately from the Divine Itself, consequently it is the very essential part therein; again, "The *infant* and the *suckling* fainteth in the streets of the city," Lam. ii. 11; where the signification is the same; again, in the same prophet, "The sea-monsters afford the pap, they *give suck to their young*; the daughter of my people is cruel, the tongue of the *suckling* hath stuck to the roof of his mouth in thirst; the *infants* have sought bread, there is none that holdeth it forth to them," Lam. iv. 3, 4; where the suckling also denotes innocence, and infants denote the affections of good; so in Moses, "Abroad the sword shall bereave, and from the closest terror, even the young man, even the virgin, even the *suckling* with the old man," Deut. xxxii. 25; where by the sword bereaving the young man, the virgin, the suckling with the old man, is signified that the falsity would destroy the affection of truth, and the affection of good and also innocence with wisdom: so in Isaiah, "They shall bring thy sons in the bosom and thy daughters shall be carried upon the shoulder and kings shall be thy *nourishers*, and their queens *shall give thee suck*," xlix. 22, 23; where kings thy nourishers denote intelligence, and queens that gave suck denote wisdom, which, it was shewn above, is the wisdom of innocence.

3184. *And the servant of Abraham and his men.*—That hereby

is signified from things Divine in the natural man, appears from the signification of the servant of Abraham, as denoting the natural man, see n. 3019, 3020. And from the signification of his men, as denoting all things therein, see n. 3169 ; that Divine things in the natural man are signified, is evident, because he was sent by Abraham, who it has been abundantly shewn above, represents the Divine of the Lord.

3185. *And they blessed Rebecca, and said unto her.*—That hereby are signified devout wishes from Divine illustration appears from the signification of blessing, in bidding farewell to one that is departing, as denoting a devout wish of success and happiness : that in the present case this wish was from Divine illustration, is evident from what presently follows ; and also from this consideration, that illustration flows into the natural man by the affection of truth, which is Rebecca, when it is initiated in good, which is Isaac.

3186. *Thou our sister be for thousands of myriads.*—That hereby is signified the fructification of the affection of truth to an infinite degree, appears from the signification of sister, who is Rebecca, as denoting the affection of truth, see n. 3077, 3179, 3182 ; and from the signification of being for thousands of myriads, as denoting fructification to an infinite degree ; thousands of myriads here denote infinite, because the subject treated of is concerning the Lord, in Whom all and every thing are infinite. With man the case is this ; goods are not fructified, nor are truths multiplied with him, before the conjunction of truth and of good is effected in his rational (mind), that is, before he is regenerated, for then the fruits or offspring exist from legitimate or celestial marriage, which is that of goodness and of truth. Before this time indeed, the good things which he does appear to be good, and truths appear to be truths, but they are not genuine, for the very soul which is good wherein is innocence from the Lord, is not in them, consequently they do not affect the man, nor make him happy. The affection of love and of charity, with the happiness thereof, which is the soul, is given of the Lord, when man is regenerated. That by thousand is signified much, and also infinite, may be seen, n. 2575, still more by myriads, and still more by thousand of myriads, as also in other passages : thus in Moses, when the ark rested, “ He said, Return, Jehovah, *the myriads of thousands* of Israel,” Num. x. 36 ; where by myriads of thousands is also signified infinite, because spoken of the Lord, who is here Jehovah : again, “ Jehovah arose from Seir unto them, he shone forth from mount Paran ; and came out from the *myriads* of holiness,” Deut. xxxii. 2 ; where myriads also denote infinite. So in David, “ The chariots of God are *myriads of thousands* of peace-makers,” Psalm lxxviii. 17 ; where the chariots of God denote those things which are of the Word and of doctrine thence derived ; myriads of thousands denote the infinite things which

are therein : so in John, "I saw and heard the voice of many angels about the throne, their number was *myriads of myriads*, and chiliads of chiliads," Rev. v. 11 ; denoting that they were innumerable.

3187. *And let thy seed inherit the gate of them that hate thee.*—That hereby is signified the Lord's spiritual kingdom derived from the marriage of goodness and of truth in the Divine Humanity, to which kingdom belong charity and faith, where before was what is evil and false, may appear from what was said and explained above, n. 2851, where nearly the same words occur. That seed denotes those who are called spiritual, thus in an universal sense all who constitute the Lord's spiritual kingdom, or what is the same thing, that very kingdom itself appears from the signification of seed as denoting charity and faith, see n. 1025, 1447, 1610, 1940. Consequently denoting those who are principled in charity and faith, for that these are the spiritual, may be seen, n. 2088, 2184, 2507, 2708, 2715, 2954 ; that these have charity and faith from the marriage of goodness and truth in the Lord's Divine Humanity, and that thus they have salvation thence, may be seen n. 2661, 2716, 2833, 2834. In the Ancient Church this was a customary devout wish to a virgin betrothed, when she was going to be married, be thou for thousands of myriads, and may thy seed inherit the gate of thine enemies, or of them that hate thee ; but the wise ones of that Church by these words understood things spiritual, namely that when they entered into the marriage of good and of truth, that is, when they were regenerated, then good (affections) and truths would be fructified to thousands of myriads, that is to an immense degree ; and that charity and faith would succeed in the place which was before possessed by what was evil and false. But when the wisdom of the Ancient Church expired, then they no longer apprehended these words according to a spiritual sense, but according to a worldly sense, namely, that their posterity might be innumerable, and that it might seize upon and inherit the land of the Gentiles ; the descendants of Jacob, above all others, conceived the words according to this sense, and confirmed themselves therein by this consideration, that they not only increased immensely, but also inherited the land, which was to them the gate of their enemies ; not knowing that all these things were representative, that is, representative of the Lord's celestial and spiritual kingdom, and that on the expulsion thence of evils and falsities, there would succeed in their place goodness and truth, as will clearly appear, when by the divine mercy of the Lord, those representatives shall be opened.

In a particular sense, namely, with every particular man who becomes a kingdom of the Lord, the case also is this. Before the marriage of good and truth is effected, that is, before he is regenerated, he is inwardly nothing but what is evil and false,

infernal and diabolical spirits likewise have possession of that which is called the gate, see n. 2851. But when he becomes a kingdom of the Lord, that is, when he is regenerated, then evils and falses, or what is the same thing, infernal and diabolical spirits, are thence expelled, and goodness and truth enter and inherit their place; then also there is in the mind a conscience of what is good and true: and as the case is in a particular sense, so it is also in a general sense. Hence then it is evident what is meant by the above words in the internal sense.

3188. *And Rebecca arose.*—That hereby is signified an elevation of the affection of truth and separation thence, that is, an elevation to the rational (mind), and a separation from the natural, appears from the signification of rising, as implying elevation, concerning which see n. 2401, 2785, 2912, 2927, 3171, and whereas it implies elevation, it implies also separation; and from the representation of Rebecca, as denoting the affection of truth, see n. 3077, 3179; hence it is evident, that by Rebecca arising is signified the elevation of the affection of truth, and separation from the natural, concerning which see n. 3182.

3189. *And her damsels.*—That hereby are signified subservient affections, appears from the signification of damsel when Rebecca was so called, as denoting affection in which is innocence, see n. 3067, 3110; but when they are so called who followed Rebecca to serve her, they signify subservient affections. Every particular affection appears as somewhat simple, or one, but that it contains things innumerable, may be seen, n. 3078; all things which are therein are affections, consociated in an incomprehensible form. They are also mutually subordinate to each other, for there are some which minister, and some which serve. The societies of heaven are in such a form, yea, the whole heaven, being in orderly arrangement from the Lord, according to the Divine Form which is in Himself. The form of the Lord's spiritual kingdom exists according to the orderly arrangement of affections in His Divine Humanity, which orderly arrangement is treated of in the internal sense in this chapter and the following; but there are very few things herein which can be explained to the apprehension, they being adapted to the perception of the angels.

3190. *And they rode upon camels.*—That hereby is signified that which was intellectual elevated above natural scientifics, appears from the signification of riding, as denoting to be elevated as that which is intellectual, see n. 2761, 2762; and from the signification of camels, as denoting general scientifics, in the natural man, see n. 3048, 3071, thus natural scientific truths. The case herein is this; when truth is elevated out of the natural into the rational, it is then taken out of the sphere of worldly light into the sphere of heavenly light, thus as it were from the obscurity of night into the brightness of day; for the things which are of the light of the world, in which are all natural

things, are respectively as in the night, whereas the things which are of the light of heaven, in which are spiritual things, are respectively as in the day. Wherefore when truth is elevated out of the natural towards the rational, man is elevated at the same time into intelligence and into wisdom; all intelligence and wisdom also belonging to man is from this source. This is what is signified by the intellectual being elevated above natural scientifics.

3191. *And went after the man.*—That hereby is signified by virtue of the favor of Divine Truth natural, appears from the signification of going after or following, as denoting here in the internal sense, by virtue of guidance or auspices: and from the signification of the man, as denoting truth, see n. 3134, in the present case Divine Truth natural, as above, n. 3184.

3192. *And the servant received Rebecca, and went.*—That hereby is signified that Divine Good natural would initiate, appears from the signification of servant as denoting Divine Good natural, as above, n. 3184; and from the signification of receiving Rebecca, and going, as denoting to initiate, namely, to introduce to Isaac, that is, to Divine Good in the rational (mind), as may appear without further explanation. The case herein is this; truth out of the natural could not be elevated to good in the rational, except by Divine Truth and Divine Good, each natural. Divine Truth natural, which is called the man, must shew the way and lead; Divine Good natural, which is called servant, must introduce and initiate. These are, to use the comparison, like two wings which elevate. But these things cannot be as yet explained more fully to the apprehension, before it be known what is meant by Divine Truth natural, and what by Divine Good natural, which subjects are treated of in the internal sense in the following chapters concerning Joseph.

3193. Verses 62, 63. *And Isaac came from coming to Beer-lahai-roi, and he dwelt in the land of the south. And Isaac went forth to meditate in the field towards evening, and he lifted up his eyes, and saw, and behold the camels coming. Isaac came from coming to Beer-lahai-roi, signifies Divine Good Rational born from the essential Divine Truth: and he dwelt in the land of the south, signifies hence in the Divine Light. And Isaac went forth to meditate in the field, signifies a state of the rational in good: towards evening, signifies in respect to those things which are beneath: and he lifted up his eyes and saw, signifies intention: and behold the camels coming, signifies to general scientific truths in the natural man.*

3194. *Isaac came from coming to Beer-lahai-roi.*—That hereby is signified Divine Good Rational born from essential Divine Truth, appears from the representation of Isaac, as denoting the Lord's Divine Rational, see n. 2083, 2630, in the present case as to Divine Good therein, because Truth Divine

was not as yet called forth out of the natural, which Truth Divine is represented by Rebecca, nor as yet conjoined to good; conjunction is treated of in the verses which follow. And from the signification of to come from coming to Beer-lahai-roi, as denoting to be born from Divine Truth; Beer-lahai-roi in the original tongue, signifies *the fountain of him that liveth and seeth me*, as above, Gen. xvi. 13, where it was written, “Hagar called the name of Jehovah speaking to her, Thou God, seeing me, because she said, have I also seen behind him that seeth me? therefore she called the fountain Beer-lahai-roi the fountain of him that liveth and seeth me.” What is signified by these words, may be seen, n. 1952—1958, where also it is evident that the fountain is Divine Truth; and that he that liveth and seeth me is Divine Good Rational, which is there called the Lord’s interior man derived from Divine Truth. The case in regard to this very deep mystery is this; to the very essential Divine there belong goodness and truth. The Lord, as to the Divine Humanity came forth from the Divine Good, and was born of the Divine Truth; or what is the same thing, the very Inmost of the Lord was Divine Good, and the very existere was Divine Truth, hence was the Lord’s Divine Rational, to which he conjoined Divine Truth from the Humanity.

3195. *And he dwelt in the land of the south.*—That hereby is signified hence in the Divine Light, appears from the signification of dwelling, as denoting to live, see n. 1293, and as predicated of good, see n. 2268, 2451, 2712; and from the signification of the land of the south, as denoting Divine Light; for the south signifies light, and indeed the light of intelligence, which is wisdom, see n. 1458. But the land of the south denotes the place and state where that light is; so in the present case, by Isaac came from coming to Beer-lahai-roi, and dwelling in the land of the south, is signified that Divine Good Rational, as being born from Divine Truth, was in Divine Light. Frequent mention is made of light in the Word, and by it in the internal sense is signified truth which is from good; but in the internal supreme sense is signified the Lord Himself, because He is the essential good and truth. There is also actually light in heaven, and infinitely brighter than light on earth, see n. 1053, 1117, 1521—1533, 1619—1632; in that light spirits and angels mutually see each other, and by it is discovered all the glory which is in heaven; that light as to its lucidity, appears indeed like light in the world, but still it is not like, for it is not natural, but spiritual, having in it wisdom, so that it is nothing else but wisdom which thus shines before the eyes of the angels, and therefore the wiser the angels are, the brighter is the light in which they dwell, see n. 2776. This light also illuminates the understanding of man, especially of a regenerate man, but it is not perceived by him so long as he lives in the body, by reason

of the light of the world, which then prevails. Evil spirits in another life also mutually see each other, and also see several representative things which exist in the world of spirits, and this indeed by light from heaven, but it is a gloomy light such as proceeds from a charcoal fire, for the light of heaven is changed into such a gloomy light when it approaches towards them. As to what concerns the origin of light, it was from eternity from the Lord alone, for Divine Good Itself, and Divine Truth, whence light comes, is the Lord. The Divine Human, which was from eternity, see John xvii. 5, was that essential light; and whereas that light could no longer affect the human race, who had removed themselves so far from good and truth, and thus from light, and had cast themselves into darkness, therefore the Lord was willing to put on the Humanity itself by nativity; for thus He was enabled to illuminate not only man's rational (mind), but also his natural (mind); for He made both the rational, and the natural in Himself Divine, that they also might have light, who were in such gross darkness. That the Lord is light, that is, essential goodness and truth, and that thus all intelligence and wisdom is from Him, consequently all salvation, may appear from several passages in the Word, as in John, "In the beginning was the Word, and the Word was with God, and God was the Word, in Him was life, *and the life was the light of men.* John came to bear witness of the *light*; he was not that *light*, but was to bear witness of the *light*. That was the *true light*, which *enlighteneth* every man that cometh into the world," i. 1, 4, 7—9. The Word was Divine Truth, thus the Lord Himself as to the Divine Humanity, of which it is said, that the Word was with God and God was the Word: again, in the same evangelist, "This is the judgment, that *light* is come into the world, but men loved darkness rather than *light*," iii. 19; where light denotes Divine Truth; again, "Jesus said, *I am the light of the world*, he that followeth Me shall not walk in darkness, but shall have *the light of life*," viii. 12: again, "Yet a little while the *light* is with you, walk whilst ye have the *light*, lest darkness overtake you; whilst ye have the *light*, *believe in the light*, that ye may be the *sons of the light*," xii. 35, 36; again, "He that seeth Me, seeth Him that sent me; *I am come a light into the world*, that every one who believeth in Me, may not abide in darkness," xii. 45, 46: so in Luke, "Mine eyes have seen thy salvation, which Thou hast prepared before the face of all people, *a light for the revelation of the Gentiles*, and the glory of Thy people Israel," ii. 30—32; this was the prophetic declaration of Simeon concerning the Lord when He was born: so in Matthew, "The people sitting in darkness have seen *great light*, and to them that sit in the region and shadow of death, *is light arisen*," iv. 16; Isaiah ix. 2: from which passage it is very evident, that the Lord, as to the Divine Good and Truth in the Divine

Humanity, is called light. He is also so called in the prophetic writings of the Old Testament, as in Isaiah, "*The light of Israel* shall be for a fire, and His Holy one for a flame," x. 17; again, in the same prophet, "I Jehovah have called thee in righteousness, and will give thee for a covenant of the people, and for a *light of the Gentiles*," xlii. 6; again, "I have given thee *for a light of the Gentiles*," that thou mayest be my salvation even to the utmost part of the earth," xlix. 6: again, "Arise, shine, for *thy light* is come, and the glory of Jehovah is arisen upon thee; the Gentiles shall walk to *thy light*, and kings to the *brightness* of thy rising," lx. 1, 3.

That all the light of heaven, consequently wisdom and intelligence, is from the Lord, is thus taught in the Apocalypse, "The holy city new Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband, hath no need of the sun, neither of the moon, to *shine* in it, the glory of God will *enlighten* it, and the Lamb is the lamp thereof," xxi. 2, 23. Again, speaking of the same city, "There shall be no night there, neither have they need of a candle and the light of the sun, because *the Lord God enlightens them*," xxii. 5; so again in Isaiah, "The sun shall be no more for a light by day, neither for brightness shall the moon give light unto thee, but *Jehovah shall be to thee for the light of eternity*, and thy God for thy glory; thy sun shall no more set, neither shall thy moon be withdrawn, because *Jehovah shall be to thee for thy light of eternity*," lx. 19, 20; the sun shall be no more for light by day, neither for brightness shall the moon give light unto thee, denotes that light should come, not from the things which are from natural light, but from the things which are from spiritual light, which are signified by Jehovah being for the light of eternity; that Jehovah mentioned here, and in other places in the Old Testament, is the Lord, may be seen, n. 1343, 1736, 2156, 2329, 2921, 3023, 3035: and that He is the light of heaven, He also manifested to the three disciples, Peter, James, and John, at His transfiguration, in that "*His countenance shone as the sun*, and His raiment became as *light*," Matt. xvii. 2; His countenance as the sun was the Divine Good, His raiment as the light was the Divine Truth: hence it may be known what is meant by this expression in the benediction, "*May Jehovah make his faces shine upon thee* and be merciful unto thee," Num. vi. 25; that the faces of Jehovah are mercy, peace, and good, may be seen, n. 222, 223: and that the sun is the Divine Love, thus that Divine Love is of the Lord, Who appears as a Sun in the heaven of angels, n. 30—38, 1053, 1521, 1529—1531, 2441, 2495.

3196. *And Isaac went forth to meditate in the field.*—That hereby is signified a state of the rational (mind) in good, appears from the representation of Isaac, as denoting the Divine Rational,

frequently spoken of above; and from the signification of meditating in the field, as denoting its state in good; for to meditate is a state of the rational (mind) when it puts the mind to the stretch; but field is doctrine and the things belonging to doctrine, see n. 368, consequently the things belonging to the Church as to good, see n. 297; hence the ancient form of expression, *to meditate in the field*, denotes to think in good which is the act of a man not married to a wife, but thinking about a wife.

3197. *Towards evening*.—That hereby is signified in respect to those things which are beneath, appears from the signification of evening, as denoting what is obscure, see n. 3056, and whereas those things with man which are beneath, namely, those things which belong to the natural mind, are obscure in respect to those things which are above, namely those things which are of the rational mind, therefore by evening are signified those things which are respectively in obscurity, as may appear from the series of things treated of in the internal sense. For the subject treated of is concerning truth out of the natural man, which was to be conjoined with good in the rational; and whereas conjunction is here treated of and the illustration of the natural man thereby, therefore by meditating in the field towards evening is signified a state of the rational in good in respect to those things which are beneath. The state in good is described by dwelling in the land of the south, that is, in Divine Light in respect to which the things which are beneath were in the evening, namely, before the conjunction of truth and of good was effected, and before the natural was also made Divine.

3198. *And he lifted up his eyes and saw*.—That hereby is signified intention, appears from the signification of lifting up the eyes, as denoting to think, see n. 2789, 2829, in the present case denoting intention, because it is said, he lifted up his eyes and saw, and it is spoken of rational good, to which truth out of the natural (mind) was not yet conjoined.

3199. *And behold the camels coming*.—That hereby is signified to general scientifics in the natural man, appears from the signification of camels, as denoting general scientifics from the natural man, see n. 3048, 3071; intention was directed to those things, because thence truth was expected as appears from what has been said and shewn above in this chapter.

3200. In these two verses is described the state of rational good, when it is in expectation of truth, which is to be conjoined to it as a bride to a husband: in the two verses which immediately follow, is described the state of truth when it is near, and perceives the good to which it is to be conjoined: but it is to be observed, that these states did not exist once only, but continually during the Lord's whole life in the world, until He was glorified; the case is the same with the regenerate, for they are not regene-

rated at once, but continually during their whole life, and even in another life; for man can never be perfected.

3201. Verses 64, 65. *And Rebecca lifted up her eyes, and saw Isaac, and she fell from off the camel. And said to the servant, Who is that man there walking in the field to meet us? And the servant said, He is my lord; and she took a veil and covered herself. Rebecca lifted up her eyes and saw Isaac,* signifies the reciprocal intention of the affection of truth: *and she fell from off the camel,* signifies the separation thereof from scientifics in the natural man, on the perception of rational good: *and she said to the servant,* signifies exploration from the Divine Natural; *Who is that man there walking in the field to meet us?* signifies concerning the rational which was in good alone: *and the servant said, He is my lord,* signifies acknowledgment: *and she took a veil and covered herself,* signifies the appearances of truth.

3202. *Rebecca lifted up her eyes and saw Isaac.*—That hereby is signified the reciprocal intention of the affection of truth, appears from the signification of lifting up the eyes and seeing, as denoting intention, see n. 3198, in the present case reciprocal, because it was before said of Isaac, that he lifted up his eyes and saw, and here it is said of Rebecca, that she lifted up her eyes and saw Isaac; and from the representation of Rebecca, as denoting the affection of truth, concerning which see above in many places.

3203. *And she descended from off the camel.*—That hereby is signified the separation thereof from scientific truths in the natural man, on the perception of rational good, appears from the signification of descended, as denoting to be separated; and from the signification of camels, as denoting scientific truths in the natural man, see n. 3048, 3071; that it was on the perception of rational good which is represented by Isaac, is evident. What is meant by being separated from the natural man, was said and shewn above, n. 3161, 3175, 3182, 3188, 3190, namely, that the affection of truth is then separated thence, when it has no longer respect to science, but to life. For when it has respect to life, it becomes habitual to man, and influences him like his temper or nature; and when it so influences him, then it flows forth into act, as it were spontaneously, and this without thinking from any scientific ground concerning it; yea, when it has respect to life, then it can rule over scientifics, and thence press into its service innumerable things as confirming proofs. Thus it is with all truth, that in its first age it is a mere matter of science, but as it advances in age it gains a place in the life; the case herein is like that of little children, in learning to walk, to speak, to think, also to see from the understanding, and to form conclusions from the judgment. These things are at first learnt scientifically, but when by habit they become voluntary, and thus spontaneous, they then vanish out from among scientifics, and

flow forth of their own accord. The case also is the same with those things which are from the knowledges of spiritual good and truth, with men who are regenerated or born again of the Lord. In the beginning such men are like little children, and spiritual truths are to them at first mere scientifics, for doctrinals, whilst they are being learned and inserted in the memory, are nothing else; but these are successively called forth thence by the Lord, and implanted in the life, that is, in good, for good is life. When this is effected, there is a kind of change takes place, namely, man begins to act from good, that is, from life, and no longer as before from science; thus he who is born anew is in this respect like a little child, but the things which he imbibes have relation to spiritual life, until he no longer acts from doctrinals or truths, but from charity or good; when this is the case, he is then first in a state of bliss and in wisdom. From these considerations it may appear what it is to be separated from scientifics in the natural man, which is signified by Rebecca descending from off the camel, and this before she knew that it was Isaae, in which circumstances, every one may see some things of hidden wisdom are involved.

3204. *And she said to the servant.*—That hereby is signified exploration from the Divine Natural, appears from the signification of saying in this place, as denoting to explore, for she asked, Who is that man walking in the field to meet us? and from the signification of servant, as denoting the Divine Natural, see above, n. 3191, 3192.

3205. *Who is that man walking in the field to meet us?*—That hereby is signified concerning the rational which was in good alone, namely exploration respecting it, appears from what was said above concerning Isaac, that he went forth to meditate in the field, by which is signified a state of the rational in good, see n. 3196; here the rational is signified by that man, and its being in good is signified by walking, that is, meditating in the field; *to meet us* denotes for conjunction.

3206. *And the servant said, He is my lord.*—That hereby is signified acknowledgment, namely, by the Divine Natural, which is here the servant, may appear without explanation; that initiation is effected by the Divine Natural, may be seen, n. 3192; and that good acknowledges its own truth, and truth its own good, n. 3179.

3207. *And she took a veil and covered herself.*—That hereby are signified appearances of truth, appears from the signification of a veil, with which brides covered the face when they first saw the bridegroom, as denoting appearances of truth. For brides with the ancients represented the affections of truth, and bridegrooms the affections of good, or, what is the same thing, the Church, which was called a bride from the affection of truth, the affection of good which is from the Lord being the bridegroom,

hence the Lord Himself is called the Bridegroom throughout the Word. The brides veiled the face on their first access to the bridegroom, that they might represent the appearances of truth. The appearances of truth are not truths in themselves, but appear as truths, concerning which we shall speak presently, the affection of truth cannot accede to the affection of good except by appearances of truth, nor is it stripped of appearances before it is conjoined, for then it becomes the truth of good, and is genuine so far as the good is genuine. Good itself is holy, because it is the Divine proceeding from the Lord, and flows in by a superior way or gate in man; but truth, so far as respects its origin, is not holy, because it flows in by an inferior way or gate, and at first exists in the natural man, but when it is elevated thence towards the rational man, it is by degrees purified, and at the first sight of the affection of good, is separated from scientifics, and puts on appearances of truth, and thus accedes to good, a proof this of the nature of its origin, and that it could not endure the first sight of Good Divine, before it has entered into the bridegroom's chamber, that is, into the sanctuary of good, and conjunction was effected; for then truth no longer looks at good from appearances, or by appearances, but is looked at from good without them.

It is however to be observed, that neither with man, nor angels, are any truths pure, that is, without appearances, all and each of them being appearances of truth; nevertheless they are accepted of the Lord as truths, if good be in them; to the Lord alone belong pure truths, because Divine, for as the Lord is essential Good, so also He is essential Truth. But see what was said above concerning truths and their appearances, namely, that the coverings and veils of the tent signified appearances of truth, n. 2576. That truths with man are appearances tainted with fallacies, n. 2053. That the rational things of man are appearances of truth, n. 2516. That truths are in appearances, n. 2196, 2203, 2209, 2242. That Good Divine flows into appearances, even into fallacies, n. 2554. That appearances of truth are adapted by the Lord as if they were truths, n. 1832. That the Word is written according to appearances, n. 1838. But what appearances are, may appear manifestly from those passages in the Word, where it is spoken according to appearances; there are however degrees of the appearances of truth: natural appearances of truth are in many cases fallacies, but when they exist with those who are principled in good, they are then not to be called fallacies, but appearances, and even truths in some respects, for the good which is in them, and in which is the Divine, causes their essence to be different.

But rational appearances of truth are more and more interior; in these appearances are the heavens, that is, the angels who are in the heavens, see n. 2576: that some idea may be had of the appearances of truth, and what they are, let the following cases

serve for illustration. I. Man believes that he is reformed and regenerated by the truth of faith, but this is an appearance, he is reformed and regenerated by the good of faith, that is by charity towards his neighbor, and love to the Lord. II. Man believes that truth gives to perceive what good is, because it teaches, but this is an appearance, it is good which gives to truth to perceive, for good is the soul, or life of truth. III. Man believes that truth introduces to good, when he lives according to the truth which he has learnt, but it is good which flows into truth, and introduces it to itself. IV. It appears to man that truth perfects good, when yet good perfects truth. V. Good works in life appear to man as the fruits of faith, but they are the fruits of charity. From these few cases it may in some measure be known what the appearances of truth are; such appearances are innumerable.

3208. Verses 66, 67. *And the servant told to Isaac all the words which he had done. And Isaac introduced her into the tent of Sarah his mother, and took Rebecca, and she was to him for a woman, and he loved her; and Isaac was comforted after his mother. The servant told to Isaac all the words which he had done,* signifies perception from the Divine Natural, how the case was: *and Isaac introduced her into the tent of Sarah his mother,* signifies the sanctuary of truth in the Divine Humanity: *and took Rebecca, and she was to him for a woman, and he loved her,* signifies conjunction: *and Isaac was comforted after his mother,* signifies a new state.

3209. *The servant told to Isaac all the words which he had done.*—That hereby is signified perception from the Divine Natural how the case was, appears from the signification of telling, as denoting to perceive; for perception is a kind of internal telling, wherefore to perceive, in the historical parts of the Word, is expressed by telling, and also by saying, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 3619, 2862. And from the signification of servant here, as denoting the Divine Natural, of which we shall speak presently; and from the signification of words, as denoting things, see n. 1785; from which considerations it is evident, that by the servant telling all the words which he had done, is signified, that Divine, Good Rational perceived from the Divine Natural how the case was. The case herein is this; the rational (mind) is in degree above the natural, and rational good in the Lord was Divine, but truth, which is elevated out of the natural, was not Divine, before it was conjoined to the Divine Good of the rational (mind). In order therefore that the good of the rational might flow into the natural, there must be a means (or medium), this means (or medium) could be nothing else but something natural which should partake of the Divine. This is represented by the elder servant of Abraham's house administering all things which he had, see n. 3019, 3020; and that this servant sig-

nifies the Divine Natural, may be seen, n. 3191, 3192, 3204, 3206.

3210. *And Isaac introduced her into the tent of Sarah his mother.*—That hereby is signified the sanctuary of truth in the Divine Humanity, appears from the signification of tent, as denoting what is holy, see n. 414, 1102, 2145, 2152, 2576; thus denoting a sanctuary; and from the signification of Sarah the mother, as denoting Truth Divine, see n. 1468, 1901, 2063, 2065, 2904; whereof was born the Divine Human, whose rational is represented by the son Isaac. Hence it is evident, that by Isaac introducing her into the tent of Sarah his mother, is signified, that rational good brought with it truth, which is represented by Rebecca into the sanctuary of truth. What the sanctuary of truth is, may appear from what was said above, n. 3194, concerning the Lord's Divine Humanity, namely, that in the very essential Divine there are Good and Truth, and that the Lord, as to the Divine Humanity, came forth from the Divine Good, and was born even as to the Divinity from the Divine Truth, or what is the same thing, that the very inmost being of the Lord was Divine Goodness, but what thence existed was Divine Truth. Hence was the Divine Good rational, to which He conjoined Divine Truth from the Humanity. Concerning this greatest of mysteries more cannot be said, only that it was the very essential Divine Good and Truth in the Lord's Divine Humanity whereunto truth from the Humanity was conjoined, which was signified by the sanctuary, or the holy of holies, in the tabernacle, and in the temple. And its quality was represented by the things therein contained, as by the golden altar, by the table on which were the breads of proposition (commonly called the shew-bread), by the candlestick, and still more inwardly by the propitiatory, and by the ark, and most intimately by the testimony, which was the law promulgated from Sinai: this was the very holy of holies, or the sanctuary of truth.

3211. *And he received Rebecca, and she was to him for a woman, and he loved her.*—That hereby is signified conjunction, namely, of good and truth, may appear without explanation: the reason why it is said, that Rebecca was to him for a woman, and not for a wife, is because between rational good, and truth called forth out of the natural mind and made Divine, it is not marriage takes place, but a covenant resembling a conjugal covenant; the Divine Marriage itself which exists in the Lord, is the union of the Divine Essence with the Human, and of the Human with the Divine, see n. 2803; this is the reason why Rebecca is called woman, not wife.

3212. *And Isaac was comforted after his mother.*—That hereby is signified a new state, may appear from the signification of receiving comfort, as denoting a new state, for a state of consolation is new, and that it succeeded to the foregoing is signified by

after his mother. A new state is a state of Glorification of the rational (mind), as before in respect to good, so now in respect to truth. The rational mind was glorified when it was made Divine in respect to each. That the Lord as to the Humanity was made new, that is, was Glorified, or, what is the same thing, was made Divine, can in no wise be conceived by any one, consequently not believed, who is in worldly and corporeal loves. Such an one is altogether ignorant of anything spiritual and celestial, nor is he willing to know. But he who is not in worldly and corporeal loves, is capable of perceiving this, for he believes that the Lord is one with the Father, and that from Him proceeds all that is holy. Consequently that He is Divine even as to the Humanity, and whoever believes, perceives in his own way. The state of the Lord's Glorification may in some manner be conceived from the state of the regeneration of man, for the regeneration of man is an image of the Lord's Glorification, see n. 3043, 3138. When man is regenerated, he then becomes altogether another man, and is made new, therefore also when he is regenerated, he is said to be born again, and created anew. In this case, although his face is like what it was before and also his speech, yet his mind is not like his former mind; for his mind, when he is regenerated, is open towards heaven, and there dwells therein love to the Lord, and charity towards his neighbor, together with faith. It is the mind which makes another and a new man. Change of state cannot be perceived in the body of man, but in his spirit, the body being only the covering of his spirit, and when it is put off, then his spirit appears, and this in altogether another form when he is regenerated, for it has then the form of love and charity in beauty inexpressible, see n. 553, instead of its pristine form, which was that of hatred and cruelty, with a deformity also inexpressible. Hence it may appear what a regenerate person is, or one that is born again, or created anew, that is, that he is altogether another and a new man. From this image it may in some measure be conceived what the Glorification of the Lord is. He was not regenerated as a man, but was made Divine, and this from the most essential Divine Love, for He was made Divine Love Itself. What His Form was on this occasion, was made apparent to Peter, James, and John, when it was given them to see Him, not with the eyes of the body, but with the eyes of the spirit, namely, that His Countenance shone like the sun, (Matt. xvii. 2;) and that this was this Divine Humanity, appears from the voice which then came out of the cloud, saying, This is My beloved Son, verse 5: that Son is the Divine Humanity, may be seen, n. 9628.

A CONTINUATION OF THE SUBJECT CONCERNING REPRESENTATIONS AND CORRESPONDENCIES.

3213. *IN the world of spirits there exist innumerable and almost continual representatives, which are forms of things spiritual and celestial, not unlike those which are in the world; it was given me to know their cause and ground, by daily intercourse with spirits and angels; they flow from heaven, and are an effect of the ideas and discourses of the angels therein; for the ideas of the angels, and their discourses thence derived, when they are conveyed down to spirits, are exhibited representatively in diverse manners. By virtue thereof, upright and well-disposed spirits are enabled to know what subject the angels are discoursing upon, inasmuch as inwardly in the representatives there is something angelic, which, in consequence of the affection that it excites, is perceived as to its quality. Angelic ideas and discourses cannot otherwise be exhibited before spirits, for an angelic idea contains things indefinite compared with the idea of a spirit, and unless it was formed and exhibited representatively, and thus visibly by images, a spirit would scarce understand anything of its contents, they being for the most part ineffable. But when they are represented by forms, they then become comprehensible to spirits, as to things of a more general nature. And what is wonderful, there is not even the smallest thing in what is represented, which does not express somewhat spiritual and celestial, which is in the idea of the angelic society whence the representative flows down.*

3214. *Representatives of things spiritual and celestial exist sometimes in a long series, continued for an hour or two, in such an order successively as to beget astonishment. There are societies with whom these representatives are effected, and it has been given me to be in consort with them during several months; but these representations are such, that it would fill several pages to relate and describe only one in its order. They are very delightful, inasmuch as somewhat new and unexpected is in a continual succession, and this until what is represented is fully perfected; and when all things are perfected, it is allowed to contemplate them in one view, and in this case it is given to perceive at the same time what is signified by every particular. Good spirits are thus also initiated into spiritual and celestial ideas.*

3215. *The representatives, which exist before spirits, are of a variety incredible. Nevertheless they resemble for the most part those things which exist on the earth, and in its three kingdoms. For the better understanding their nature and quality, see what was said above concerning them, n. 1521, 1532, 1619—1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 2758.*

3216. *In order that it may be still more fully known how the case is with respect to representatives in another life, that is, with those things which appear in the world of spirits, it may be expedient*

to adduce here some further examples. When the discourse with the angels is concerning the doctrines of charity and faith, there sometimes appears on such occasions, in an inferior sphere inhabited by a corresponding society of spirits, the idea of a city or of cities, with palaces therein, exhibiting such skill in architecture as to beget astonishment, so that the beholder would imagine that the very essence of the architectonic art was there and thence derived, besides houses of various appearances; and what is wonderful, in all and every one of these things, there is not the smallest point, or the most minute visible particle, but what represents somewhat of angelic idea and discourse. Hence it may appear what innumerable things are contained therein; and also what is signified by the cities described in the Word as seen by the prophets, and likewise what by the holy city or New Jerusalem; and what by the cities mentioned in the prophetic Word, namely, the doctrinals of charity and faith, see n. 412, 2450.

3217. When the angels are in discourse on intellectual subjects, there appear on such occasions in the world of spirits, beneath the angels, or in corresponding societies, horses, and these of a size, form, colour, attitude, agreeable to the ideas which the angels have concerning the intellectual subject, adorned also with various trappings. There is also a place at some depth a little to the right, which is called the abode of the intelligent, where horses continually appear, and this by reason that their thoughts are employed on intellectual subjects, and when the angels, who are in discourse on what is intellectual, flow into their thoughts, there is a representation of horses. Hence it may appear what was signified by the horses which were seen by the prophets, and also by horses as mentioned in the Word, that is things intellectual, see n. 2760—2762.

3218. When the angels are in affections, and at the same time in discourse concerning them, then with spirits in an inferior sphere such things fall into representative species of animals. When the discourse is concerning good affections, there are exhibited beautiful, tame, and useful animals, such as were used in sacrifice in the representative Divine Worship in the Jewish Church, as lambs, sheep, kids, she-goats, rams, he-goats, calves, heifers, oxen; and in this case whatsoever appears at any time upon the animal represents some effigy of their thought, which it is given to the upright and well-disposed spirits to perceive. Hence it may appear what was signified by animals in the rites of the Jewish Church, and what by the same when mentioned in the Word, that is affections, see n. 18, 23, 2179, 2180. But the discourse of the angels concerning evil affections is represented by beasts of a terrible appearance, fierce, and useless, as by tigers, bears, wolves, scorpions, serpents, mice, and the like, as such affections are also signified by the same beasts when named in the Word.

3219. When the angels are in discourse concerning knowledges, and concerning ideas, and concerning influx, then there appear in

the world of spirits as it were birds formed according to the subject of their discourse. Hence it is that birds in the Word signify things rational, or those things which relate to thought, see n. 40, 745, 776, 991. There were on a time presented to my view some birds, one dark and deformed, but two of a noble and beautiful aspect, and when I saw them, lo ! there instantly came upon me some spirits with such violence, as to excite a tremor in my nerves and bones. I imagined that on this occasion, as had occasionally before happened, some evil spirits were assaulting me, with intent to destroy me, but this was not the case ; on the cessation of the tremor and of the emotion of the spirits who fell upon me, I discoursed with them, asking what was the matter ? They said, that they had fallen down from a certain angelic society, in which the discourse was concerning thoughts and influx, and that they were in the opinion, that things relating to thought flow in from without, that is, through the external senses, according to appearance ; whereas the heavenly society in which they were, was in the opinion that they flow in from within ; and inasmuch as they were in a false idea, therefore they fell down thence, not that they were cast down, for the angels cast no one down from them, but because, being in a falsity, they fell down thence of themselves, and that this was the cause. Hence it was given to know, that discourse in heaven concerning thoughts and influx is represented by birds, and that the thoughts of those who are in falsity are represented by dark and deformed birds, but of those who are in the truth, by birds of a noble and beautiful appearance ; I was at the same time instructed, that all things of thought enter from within, but not from without, although it appears so ; and it was told me, that it is contrary to order that what is posterior should flow into what is prior, or what is grosser into what is purer, which would be like the body flowing into the soul.

3220. When the angels hold discourse concerning things of intelligence and wisdom, and concerning perceptions and knowledges, on such occasions, the influx thence into corresponding societies of spirits falls into representations of such things as are in the vegetable kingdom, as into representations of paradises, of vineyards, of forests, of meadows adorned with flowers, and into several kinds of beauties, which exceed all human imagination ; hence it is, that those things which relate to wisdom and intelligence, are described in the Word by paradises, vineyards, forests, meadows, and that where these things are named, such things are signified.

3221. The discourses of the angels are sometimes represented by clouds, and by their forms, colours, motions and translations ; affirmatives of truth by bright and ascending clouds, negatives by dark and descending clouds ; affirmatives of what is false by dusky and black clouds ; consent and dissent by various consociations and dissociations of clouds, and these in a sky color, like that of the heavens by night.

3222. Moreover the different kinds of love and their affections

are represented by flames, and this with inexpressible variation ; but truths are represented by lights, and by innumerable modifications of light ; hence it may appear from what ground it is, that by flames in the Word are signified the good things of love, and by lights the truths of faith.

3223. *There are two lights whereby man is illuminated, the light of the world and the light of heaven ; the light of the world is from the sun, the light of heaven is from the Lord ; the light of the world is for the natural or external man, thus for those things which are in him ; such things, although they do not appear to belong to that light, still do belong to it, for nothing can be comprehended or conceived by the natural man, except by such things as exist and appear in the solar world, and thus except they have somewhat of form from the light and shade therein. All ideas of time and of space, which are of so much account in the natural man, that he cannot think without them, belong also to the light of the world. But the light of heaven is for the spiritual or internal man ; the interior mind of man, where are his intellectual ideas which are called immaterial, is in this light ; man is ignorant of this, although he calls his intellect sight, and ascribes light to it ; the reason is, because so long as he is in worldly and corporeal things, he has only a perception of such things as belong to the light of the world, but not of such things as belong to the light of heaven ; the light of heaven is from the Lord alone, and the universal heaven is in that light. This light, namely, that of heaven, is immensely more perfect than the light of the world ; the things which in the light of the world make one ray, in the light of heaven make myriads ; in the light of heaven are intelligence and wisdom. This is the light which flows into the light of the world which is in the external or natural man, and causes him to perceive sensually the objects of things ; unless this light flowed in, man could not have any perception, for the things belonging to the light of the world derive hence their life. Between those lights, or between those things which are in the light of heaven and in the light of the world, there is given a correspondence, when the external or natural man makes one with the internal or spiritual man, that is, when the former is subservient to the latter ; and in this case, the things which exist in the light of the world, are representative of such things as exist in the light of heaven.*

3224. *It is surprising that man does not as yet know, that his intellectual mind is in a certain light, which is altogether different from the light of the world. But such is the constitution of things, that to those who are in the light of the world, the light of heaven is as it were darkness, and to those who are in the light of heaven, the light of the world is as it were darkness. This arises principally from the loves, which are the heats of light ; they who are in the loves of self and of the world, consequently in the heat only of the light of the world, are only affected with evils and falses, and these are the things which extinguish truths, which are of the light of*

heaven. But they who are in love to the Lord, and in love towards their neighbor, consequently in spiritual heat, which is of the light of heaven, are affected by good affections and truths, which extinguish falsities, but still with these persons there is given a correspondence. Spirits, who are only in those things which belong to the light of the world, and thereby are in falsities derived from evils, have indeed light from heaven in another life, but such a light as is deceptive, or as what issues from a lighted coal or fire-brand, but this light is immediately extinguished on the approach of the light of heaven, and becomes darkness. They who are in that light are in phantasies, and the things which they see in phantasies they believe to be truths, nor do they account any other things to be truths. Their phantasies are also bound close to filthy and obscene objects, with which they are particularly delighted, thus they think like persons insane and delirious. In regard to what is false, they do not reason concerning it, whether it be so or not, but they affirm instantly, whereas in regard to goods and truths, they have continual reasoning, which terminates in the negative. For truths and good affections, which are from the light of heaven, flow into the interior mind, which with them is closed, wherefore the light flows in around and out of that mind, and becomes such that it is modified only by falsities appearing to them as truths. Truths and good affections cannot be acknowledged but with those whose interior mind is open, into which light from the Lord may flow in, and so far as that mind is open, so far truths and good affections are acknowledged. That mind is open only with those who are in innocence, in love to the Lord, and in charity towards their neighbor; but not with those who are in the truths of faith, unless at the same time they are in the good of life.

3225. Hence then it may appear what correspondence is, and whence it is, what representation is, and whence; namely, that correspondence is between those things which belong to the light of heaven, and those things which belong to the light of the world, that is, between those things which belong to the internal or spiritual man, and those which belong to the external or natural man. And that representation is whatever exists in the things belonging to the light of the world, that is, whatever exists in the external or natural man, considered in respect to the things of the light of heaven, that is, those of the internal or spiritual man.

3226. It is one of the distinguishing faculties which man possesses in himself, although he is ignorant of it, and which he carries with him into another life, when he passes thither after the dissolution of the body, that he perceives what is signified by the representatives which appear in another life, also that he is able by the sense of his mind to express fully in a moment of time, what would require many hours to express in the body, and this by ideas derived from the things of the light of heaven, assisted and made as it were winged by suitable appearances representative of the subject of discourse, which are such as cannot be described. And whereas man after death comes into

those faculties, and has no need to be instructed respecting them in another life, it may hence appear that he is in them, that is, that they are in him, even during his life in the body, notwithstanding his ignorance of it. The reason of this is, because there is a continual influx with man through heaven from the Lord; this influx is an influx of things spiritual and celestial, which fall into his natural things, and are there exhibited representatively. In heaven, with the angels, nothing is a subject of thought but what relates to things celestial and spiritual belonging to the Lord's kingdom; but in the world with man, scarce anything is a subject of thought but what relates to things corporeal and natural, which belong to the kingdom and the necessities of life in which he is; and whereas the spiritual and celestial things of heaven which flow in, are exhibited representatively with man in his natural things, therefore they remain ingrafted, and man is in them when he puts off things corporeal, and leaves worldly things.

3227. *The subject of representations and correspondencies is continued at the end of the following chapter.*

GENESIS.

CHAPTER THE TWENTY-FIFTH.

3228. THE subject treated of in this chapter is concerning the sons of Abraham which he had by Keturah, and also concerning the sons of Ishmael, who are named by name. Afterwards concerning Isaac and Rebecca, in that Esau and Jacob were born to them; and lastly concerning Esau, that he sold the birthright to Jacob for pottage of pulse. Every one may see that these relations are such, that they may indeed be serviceable in regard to the ecclesiastical history of that time, but that they are very little serviceable in regard to spiritual life, which nevertheless is the end which the Word was intended to promote. For of what use is it for man to know, who were the sons which Abraham had by Keturah, or who were the sons of Ishmael? also, that Esau, being weary with hunting, desired pottage of pulse, and that Jacob by the cunning which he employed on the occasion, for the pottage procured to himself the birthright? In like manner in the following chapter, of what use is it for a man to know, that the shepherds of Abimelech disputed with the shepherds of Isaac

concerning the wells which they digged, almost in the same manner as with the shepherds of Abraham above, chap. xxi. Add to this, that in some places we meet with nothing but mere names, as of the posterity of Esau, chap. xxxvi. and so in other chapters, in which, so far as regards the mere historical relations, there is so little of anything Divine, that it can in nowise be said that it is the Word of the Lord, divinely inspired as to every particular expression, and even as to every jot and tittle, that is, that it was sent down from the Lord through heaven to man, by whom those relations were written. For what was sent down from the Lord must needs be Divine in all and every part, thus not as to historicals, as being the transactions of men, but only by virtue of those things which lie deeply hid, and contained therein, all and every one of which treats of the Lord and of His kingdom. The historical parts of the Word are in this particular distinguished above all other histories in the universe, that they involve in them such hidden contents.

3229. If the Word was the Word merely as to historical matters, that is, as to the external or literal sense, then all the historical parts which are therein would be holy; and what is more, several persons who are spoken of therein would be esteemed as saints, and it would come to pass, as in the case with many, that they would be worshipped as gods, because they are treated of in the most holy of all writings. For instance those who are called patriarehs, namely, Abraham, Isaac, and Jacob, and after them the Fathers of the tribes, and twelve sons of Jacob, and afterwards David, with many others. When nevertheless all these were men, and some of them were little solicitous about Divine worship, and what I can testify, have nothing about them above the common lot of men, and likewise are altogether unknown in heaven, concerning whom, and their state in another life, by the Divine Mercy of the Lord, we shall speak elsewhere. Hence then it may plainly appear, that the external or literal sense is the Word only by virtue of the internal or spiritual sense, which is in it, and from which it is.

CHAPTER XXV.

1. AND Abraham added, and took a woman, and her name was Keturah.

2. And she bare to him Simran, and Jokshan, and Medan, and Midian, and Jishbak, and Shuah.

3. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leumim.

4. And the sons of Midian, Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these were the sons of Keturah.

5. And Abraham gave all that he had unto Isaac.

6. And to the sons of the concubines which Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, towards the east to the land of the east.

7. And these are the days of the years of the lives of Abraham which he lived, an hundred years, and seventy years, and five years.

8. And Abraham expired and died, in a good old age, an old man and full fraught; and was gathered to his people.

9. And Isaac and Ishmael his sons buried him at the cave of Machpelah, at the field of Ephron the son of Zoar the Hittite, which is upon the faces of Mamre.

10. The field which Abraham bought of the sons of Heth, there was Abraham buried and Sarah his wife.

11. And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt with Beer-lahai-roi.

* * * *

12. And these are the nativities of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah's handmaid, bare to Abraham.

13. And these are the names of the sons of Ishmael, in their names, according to their nativities: the first-born of Ishmael, Nabaioth, and Kedar, and Abdeel, and Mibsam;

14. And Mishmah, and Dumah, and Massa;

15. Hadar, and Thema, Jetur, Naphish, and Kedmah.

16. And these are the sons of Ishmael, and these their names, in their villages, and in their castles; twelve princes of their peoples.

17. And these are the years of the lives of Ishmael, an hundred years, and thirty years, and seven years; and he expired and died, and was gathered to his people.

18. And they resided from Havilah even to Shur, which is upon the faces of Egypt, in coming to Shur; he fell upon the faces of all his brethren.

* * * *

19. And these are the nativities of Isaac, the son of Abraham: Abraham begat Isaac.

20. And Isaac was a son of forty years in his taking to himself for a woman Rebecca, the daughter of Bethuel, the Aramean, of Padan-Aram, the sister of Laban the Aramean.

21. And Isaac prayed to Jehovah on account of his woman, because she was barren, and Jehovah was intreated for her, and Rebecca his woman conceived.

22. And the sons struggled together in the midst of her, and she said, If so, for what is this I? and she went to ask Jehovah.

23. And Jehovah said unto her, Two nations are in thy womb, and two people shall be separated from thy bowels, and people shall prevail over people, and the greater shall serve the lesser.

24. And her days were fulfilled to bring forth, and lo, twins were in her womb.

25. And the first came forth, he was wholly red, like a hairy garment, and they called his name Esau.

26. And after this, his brother came forth, and his hand took hold on the heel of Esau, and they called his name Jacob. And Isaac was a son of sixty years in her bearing them.

* * * *

27. And the boys grew up, and Esau was a man skilful in hunting, a man of the field; and Jacob was an entire man inhabiting tents.

28. And Isaac loved Esau, because venison was in his mouth; and Rebecca loved Jacob.

29. And Jacob boiled pulse, and Esau came from the field, and he was weary.

30. And Esau said to Jacob, Cause me to sup, I pray, of the red thing, this red thing, because I am weary, therefore he called his name Edom.

31. And Jacob said, Sell me as to-day thy birthright.

32. And Esau said, Behold I go to die, and for what is this birthright to me?

33. And Jacob said, Swear to me as to-day; and he swore to him, and sold his birthright to Jacob.

34. And Jacob gave to Esau bread and pottage of pulse, and he eat and drank, and rose up, and went, and Esau despised his birthright.

THE CONTENTS.

3230. The subject treated of in this chapter, in the internal sense, is, *first*, concerning the Lord's spiritual kingdom, and its derivations, verses 1—4. That it was separated from the Lord's celestial kingdom, verses 5, 6. That the representative of the Lord by Abraham was ended, verses 7, 8. And that the representative of the Lord by Isaac and Ishmael began, verses 9—11.

3231. *Secondly*, the spiritual Church is treated of, which is represented by Ishmael, together with its derivations, verses 12—18.

3232. *Thirdly*, the subject treated of is concerning the conception and birth of the Divine natural, as to good, which is Esau, and as to truth, which is Jacob, verses 19—25.

3233. *Fourthly*, concerning the priority of good and of truth in the Church, verses 26—34.

THE INTERNAL SENSE.

3234. Verse 1. *AND Abraham added, and took a woman, and her name was Keturah.* *Abraham added, and took a woman*, signifies another state of the Lord, which Abraham represents; Abraham and Sarah represented the Lord as to the Divine Celestial (degree), Abraham and Keturah represented the Lord as to the Divine Spiritual (degree); thus Abraham here represents the Lord as to Divine Good Spiritual; and his woman, as to Divine Truth adjoined to that Good: *and her name was Keturah*, signifies the essence of Divine Truth.

3235. *Abraham added, and took a woman.*—That hereby is signified another state of the Lord, which Abraham represents, and that Abraham and Sarah represented the Lord, as to the Divine Celestial, and that Abraham and Keturah represented the Lord, as to the Divine Spiritual, appears from those things which have been said and shewn above concerning Abraham and his wife Sarah, and from those things which are here related concerning Abraham and Keturah: but whereas it is said that Abraham here represents another state of the Lord, and that Abraham and Sarah represent the Lord as to the Divine Celestial, but Abraham and Keturah as to the Divine Spiritual, it is expedient it should be known what the Divine Celestial is, and what is the Divine Spiritual; the Divine Celestial and the Divine Spiritual are so called in respect to those who receive the Divine of the Lord, for the Lord appears to every one according to the quality of him who receives, as may be manifest from what was said, n. 1838, 1861; and is further manifest from this consideration, that He has one appearance to the celestial, and another to the spiritual; for to the celestial He appears as a sun, but to the spiritual as a moon, see n. 1529—1531, 1838. The Lord appears as a sun to the celestial, because they are in celestial love, that is in love to the Lord; but to the spiritual as a moon, because they are in spiritual love, that is, in charity towards their neighbour. The difference is like the difference between the light of the sun in the day time, and the light of the moon in the night time, also between the heat of each, whence vegetation comes. This is what is meant in the first chapter of Genesis by these words, “*And God made two great luminaries, the great luminary to rule by day,*

and the lesser luminary to rule by night,” verse 16. The Lord’s kingdom is distinguished in general into celestial and spiritual, that is, it consists of such as are celestial, and such as are spiritual; and whereas the Lord’s Divine appears to the celestial as celestial, and to the spiritual as spiritual, it is from this ground that it is said, that Abraham and Sarah represented the Lord as to the Divine Celestial, and Abraham and Keturah as to the Divine Spiritual. But inasmuch as it is scarce known to any one what the celestial is, and what the spiritual, also who are in each, the reader is referred to what was said and shewn above on this subject under the following articles, namely, what the celestial is and what the spiritual, n. 1155, 1577, 1824, 2048, 2184, 2227, 2507. Who are celestial and who spiritual, n. 2088, 2669, 2708, 2715. That the celestial man is a likeness of the Lord, and does what is good from love, and that the spiritual man is an image of the Lord, and does what is good from faith, n. 50—52, 1013. That the celestial perceive what is true by virtue of what is good, and that they in no case reason concerning what is true, n. 202, 337, 607, 895, 1121, 2715. That with the celestial man good is implanted in his will, but with the spiritual man in his intellectual part; and that in this, with the spiritual, a new will is created, n. 863, 875, 895, 897, 927, 1023, 1043, 1044, 2256. That the celestial, by virtue of goodness itself, see things indefinite, but that the spiritual, in consequence of reasoning whether a thing be so or not, cannot attain unto the first boundary of their light, n. 2718. That the spiritual are respectively in obscurity, n. 1043, 2708, 2715. That the Lord came into the world that he might save the spiritual, n. 2661, 2716, 2833, 2834.

3236. That Abraham here represents the Lord as to Divine Good Spiritual, and that his woman represents the Lord as to Divine Truth adjoined to that Good, may appear from what was said above, concerning husbands and wives, namely that the husband represents good, and the wife truth, as above in the case of Abraham and Sarah, n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2904: and as in the case of Isaac and Rebecca in the preceding chapter, n. 3077. The reason why husband represents goodness and wife truth, is, because the Church is compared to a marriage, and also is a marriage of goodness and of truth. Goodness is what the husband represents, as being in the first place, but truth what the wife represents, as being in the second place; therefore also the Lord in the Word is called bridegroom, man, husband; and the Church is called bride, woman, wife.

What spiritual good is, and spiritual truth adjoined to that good, may appear from the passages just above cited, n. 3235; the good of the spiritual man is in general that which is called the good of faith, and this is no other than charity towards his neighbor, but in order to its becoming charity, it must come from the new will with which the spiritual man is gifted by the

Lord. The spiritual truth adjoined to that good is what is called the truth of faith, and this is no other than what has respect to charity, at first as the end for the sake of which it exists, and afterwards as the principle from which it exists; but in order that the spiritual man may have the truth of faith, or faith, it must come from the new understanding with which he is gifted by the Lord, and the new understanding must have its light from the new will.

3237. *And her name was Keturah.*—That hereby is signified the essence of this Divine Truth, appears from the signification of name, as denoting quality, and of calling by name, as denoting to know the quality of a thing what it is, see n. 144, 145, 1754, 1896, 2009: but whereas not quality, but esse, is predicated of what is Divine, therefore here, by name is signified essence, and indeed the essence of Divine Truth, which is here signified by *her*, that is the woman's. That woman in this passage is Divine Truth, may be seen just above, n. 3236; hence it is evident what Keturah in general involves.

3238. Verses 2—4. *And she bare to him Simran and Jokshan, and Medan, and Midian, and Jishbak, and Shuah. And Jokshan begat Sheba and Dedan; and the sons of Dedan were Ashurim, and Letushim, and Leumim. And the sons of Midian, Ephah and Ephher, and Hanoch, and Abidah and Eldaah: all these were the sons of Keturah. She bare to him Simran and Jokshan, and Medan, and Midian, and Jishbak and Shuah,* represent general arrangements of the Lord's spiritual kingdom in the heavens and in the earths: *and Jokshan begat Sheba and Dedan*, signifies derivations from the first division: *and the sons of Dedan were Ashurim, and Letushim, and Leumim*, signifies derivations from the second division: *and the sons of Midian, Ephah, and Ephher, and Hanoch, and Abidah, and Eldaah*, signifies derivations from a third division: *all these were the sons of Keturah*, signifies as to doctrinals and worship thence derived.

3239. *She bare to him Simran, and Jokshan, and Medan, and Midian, and Jishbak and Shuah.*—That hereby are represented general arrangements of the Lord's spiritual kingdom in the heavens and in the earths, cannot so well appear from the Word, because none of these names are mentioned in any other place except Midian, of whom we shall speak presently; it may, however, appear from this consideration, namely, that all persons, as many as are named in the Word, represent somewhat, as may be sufficiently evident from all those which have been mentioned above from the first chapter of Genesis. That the names as well of persons as of kingdoms, and of provinces, and of cities, in the internal sense of the Word signify things, may be seen, n. 768, 1224, 1264, 1876, 1888, and in many other places, where this in particular is confirmed from the Word. The reason why the rest of these names except Midian are not men-

tioned in any other part of the Word is, because they are of the sons of the east, of whom mention is made in the Word throughout, and by whom in general are signified those who are of the Lord's spiritual kingdom, as will be seen below at the sixth verse of this chapter. That these sons of Abraham by Keturah have such representation, appears from this consideration, that Abraham and Keturah represent the Lord as to the Divine Spiritual, namely, Abraham as to Divine Good spiritual, and Keturah as to Divine Truth spiritual conjoined to that Good, see n. 3235, 3236; hence it follows, that their sons represent general arrangements of the kingdom which is from the Lord's Divine Spiritual. They are called general arrangements, because the Lord's kingdom is represented by the land, which is distributed by lots amongst those to whom it is given as an inheritance for possession, as the earth (or land) of Canaan was given to the sons of Israel. Lots in general are twelve, for by twelve are signified all the things of charity and of faith thence derived, which are of the Lord's kingdom, concerning which see beneath at verse 16; here, however, there are only six, which is but half of twelve, nevertheless the half implies the same as the whole, for multiplication and division, where a like thing is involved, do not vary the thing itself as to what is essential.

3240. *And Jokshan begat Sheba and Dedan.*—That hereby are signified derivations from the first class, appears from the representation of Jokshan, and of his sons Sheba and Dedan, of whom we shall speak presently. In this passage, inasmuch as there occur only mere names, and by those names are signified states and derivations of the Lord's spiritual Church, it may be expedient to shew how the case is in general with those states and derivations. The celestial Church differs from the spiritual Church in this, that they who are of the celestial Church, and are called celestial, are principled in love, namely, in the good and truth thereof, but they who are of the spiritual Church, and are called spiritual, are principled in faith, namely in its good and truth. The good which the celestial enjoy is that of love to the Lord, and the truth in which they are principled is that of love towards their neighbor; but the good which the spiritual enjoy is that of charity towards their neighbor, and the truth in which they are principled is that of faith, so far as this is doctrine concerning charity. Hence it may appear, that the Lord's spiritual kingdom, like His celestial kingdom, has its good and truth, but with much difference. It is further to be observed, that they who are in each kingdom are distinguished among themselves by good and truth, inasmuch as there are some who are more in good, and others who are more in truth; hence then come derivations, that is, derivations of good and derivations of truth, the derivations of good in the Lord's spiritual kingdom are what are

represented by the sons of Jokshan, spoken of in this verse, but the derivations of truth in the same kingdom are what are represented by the sons of Midian spoken of in the following verse. And whereas there are two classes of spiritual men, namely, those who are more in good, and those who are more principled in truth, they have hence two sorts of doctrinals, namely, doctrinals of charity, and doctrinals of faith; doctrinals of charity are for those who are principled in the good of faith, and are here signified by the sons of Jokshan, whereas doctrinals of faith are for those who are principled in the truth of faith, and are signified by the sons of Midian. Sheba and Dedan are those who constitute the first class, that is, who in the Lord's spiritual kingdom are in the good of faith, and who have doctrinals of charity; hence it is, that by Sheba and Dedan are signified the knowledges of things celestial, or, what is the same thing, those who are in the knowledges of things celestial, that is, who are in the doctrinals of charity; for doctrinals are knowledges, and charity is that which is celestial belonging to the spiritual man. That Sheba and Dedan have this signification, was shewn, n. 117, 1168, 1171, 1172; but Sheba and Dedan there are the grandsons of Ham, and are called sons of Rama. It is however to be remarked, that there were never any such persons as Ham, Japhet, or Shem, but that they who were of the Church called Noah after the flood, were distinguished as to goods and truths into three classes, which classes were so named, see n. 736, 1062, 1065, 1140, 1141, 1162, and in many other places; nevertheless there were nations which were so called, but which were descended from others, as in the present case of Sheba and Dedan, who, it is here evident, were descended from Jokshan the son of Abraham by Keturah. That by Sheba are signified those who are principled in the knowledges of things celestial, consequently who are in the good of faith, is evident from the passages which were adduced, n. 117, 1171; and that Dedan had a like signification, appears from the passages adduced, n. 1172; and further from the following, "The prophetic [denunciation] concerning Arabia: in the forest of Arabia, ye shall spend the night ye *troops of Dedan*; bring ye waters to meet him that is thirsty ye inhabitants of the land of Thema, with the bread thereof go to meet him that wandereth; for they shall wander before swords, before a drawn sword," Isaiah xxi. 13—15; where to spend the night in the forest denotes to be desolated as to good, for by Arabia are signified those who are principled in things celestial, that is, who are principled in the good things of faith, and to spend the night there in the forest is to be no longer principled in what is good, consequently it is to be in desolation, which is also described by wandering before swords, before a drawn sword; celestial things, that is, the good things of faith, or, what is the same thing, works of charity, in which they are, are signified by bringing waters to

meet him that thirsteth, and by going to meet with bread him that wandereth.

So in Jeremiah, "I have received a cup from the hand of Jehovah, and I have caused all nations to drink to whom Jehovah hath sent me, Jerusalem and the cities of Judah, and her kings, and her princes, to deliver them into desolation; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; all the kings of Tyre, and all the kings of Sidon, *Dedan*, and Thema, and Buz, and all that are cut off the corner; all the kings of *Simri*, and all the kings of Elam, and all the kings of Media, and all the kings of the north," xxv. 17—22, 23, 25, 26; where also the desolation of the spiritual Church is treated of, of which Church the different classes are mentioned in order, and are signified by Jerusalem, the cities of Judah, Egypt, Tyre, Sidon, *Dedan*, Thema, Buz, Simri, Elam, Media. So in Ezekiel, "*Sheba and Dedan*, and the merchants of Tarshish, and all the young lions thereof, shall say to thee, Art thou come to spoil the spoil, hast thou gathered together my congregation to plunder the prey, to take away the silver and gold, to take the cattle and possessions, to spoil a great spoil," xxxviii. 13; speaking of Gog, by whom is signified external worship separate from internal, which is idolatrous, see n. 1151. Sheba and Dedan denote the internal things of worship, that is, the good things of faith. Tarshish denotes external worship corresponding thereto. The silver, gold, cattle, possessions, and spoil, which Gog, or external worship, separate from the internal, is desirous to take away, are the knowledges of good and of truth, for which those who are Sheba and Dedan fight, and which they defend, wherefore they are called young lions. Sheba in a proper sense denotes those who are in the knowledges of good, Dedan those who are in the knowledges of truth grounded in good.

3241. *And the sons of Dedan were Ashurim, and Letushim, and Leumim.*—That hereby are signified derivations from a second class, may appear from a representation of Dedan, as denoting those who are principled in the good of faith, properly those who are principled in the truth of faith grounded in good, see n. 3240. That these are derivations from a second lot, is evident. The truths of faith grounded in good are what are especially signified by these three. But what is signified by each in particular, though it might be declared, cannot so well be confirmed by other passages from the Word, inasmuch as the names are never again mentioned. In the Lord's kingdom the varieties are innumerable as to goods and truths, notwithstanding they all constitute but one heaven. For the varieties are so numerous, that one society is in no case altogether like another, that is, in the same good and truth, see n. 684, 615, 690. Oneness therein is constituted of several various things, so arranged by the Lord as to be in concord with each other, which concord, or harmony, of several

things is impressed by the Lord in consequence of their all having relation to Him, see n. 551. The case herein is like that of the organs, members and viscera of the body, not one of which is altogether like another, but all are various, and yet they make one, and this in consequence of their all having relation to one soul, and thereby to heaven, and thus to the Lord; for everything that is unconnected with the Lord is nothing.

Hence it may appear, that the differences of truth and of good as to species are innumerable, but their kinds, and these the most general, which are spiritual Churches, are signified by the sons and grandsons of Abraham. They who are of the spiritual Church, inasmuch as they have no perception of what is good and true, like those who are of the celestial Church, but acknowledge for truths what they have learnt from others, therefore they are in continual dispute about truths, reasoning whether they be so or not, and each abides in that doctrinal, and calls it true, which is taught in his own particular Church, whence there are so many differences. Besides this, several form conclusions concerning things good and true from appearances and fallacies, one in one manner and another in another, but none from any internal perception, yea, they do not know what perception is; and whereas their intellect is so obscured as to the goods and truths of faith, it is not to be wondered at that they are disagreed about those most essential of all truths, namely, the Lord's Divine Human, and Holy Proceeding. The celestial perceive that they are not three but one, whereas the spiritual abide in the idea of three, yet are willing to think that they are one. Since therefore there are dissensions about this most essential point of all, it may appear that the varieties and differences of doctrinals are innumerable. Hence it may be known what is the ground and origin of the derivations, which are signified by those who are here named; but notwithstanding there being so many varieties and differences of doctrinals, or so many derivations, still they form together one Church, when all acknowledge charity as the essential of the Church, or, what is the same thing, when they have respect to life as the end of doctrine, that is, when they inquire how a man of the Church lives, and not so much what are his sentiments, for every one, in another life, is gifted with a lot from the Lord, according to the good of his life, not according to truth of doctrine separate from the good of life.

3242. *And the sons of Midian, Ephah, and Ephher, and Hanock, and Abidah, and Eldaah.*—That hereby are signified derivations from a third lot, may appear from the representation of Midian, as denoting those who are principled in the truth of faith, of which representation we shall speak presently; and since they who are in the truth of faith are Midian, it follows that sons are derivations thence. With those who are principled in the truth of faith the case is this; no one is admitted into the Lord's kingdom, unless

he be in the good of faith, for the good of faith belongs to life, and the life of faith remains, but not the doctrine of faith, unless so far as it makes one with the life; still, however, they who are in the truth of faith, that is, who profess faith, and call it essential, by reason that they have been taught so, and nevertheless are in the good of life, that is, are Christians in heart and not in profession only, are in the Lord's spiritual kingdom.

For any one may easily be persuaded that faith is essential, when he has been taught so by his instructors, and has imbibed this opinion from his early years, and because they who are in highest reputation for their learning, and are called the heads of the Church, think so, some of whom are afraid to speak of the good of life, because the life condemns them, moreover also, because the things which are of faith flow in perceptibly, but not so the things which are of charity. Whosoever then are in the truth of faith, and are yet in the good of life, these are they who are called Midian, but the truths, according to which they live, are the sons of Midian.

And as they, who are in the truth of faith conjoined to the good thereof, are Midian, so also in an opposite sense Midian denotes those who are in what is false, in consequence of not being in the good of life, as may appear from the following passages, "A company of camels shall cover thee, *the dromedaries of Midian and Ephah*, all shall come from Sheba; they shall carry gold and frankincense, and shall announce the praises of Jehovah," Isaiah lx. 6; speaking of the Lord's spiritual kingdom, where the dromedaries of Midian and Ephah denote doctrinals; doctrinals of good are gold, doctrinals of truth are frankincense, each are the praises of Jehovah; hence also it is evident what is signified by Ephah. That by the *Midianites*, who drew out Joseph from the pit, and sold him to the Ishmaelites, and into Egypt to Potiphar, Gen. xxxvii. 28, 36, are signified those who are principled in the truth of simple good, will be seen, by the divine mercy of the Lord, in the explanation of those verses hereafter. That by Midian are also signified those who are principled in what is false, in consequence of not being in the good of life, may appear from what is said concerning Midian in the book of Numbers, namely, that "The elders of Moab and the *elders of Midian*, with wiles in the hand went to Balaam, and spake to him the words of Balak," xxii. 4, 7, and the following verses. Moab in a good sense denotes those who are in natural good, and suffer themselves to be easily seduced, but in an opposite sense those who adulterate what is good, see n. 2468. Midian in a good sense denotes those who are in the truth of simple good, as was said, and thus suffer themselves to be easily persuaded, but in an opposite sense, as in the present case, those who falsify truths. Falsifications are signified by wiles in the hand, and actions grounded in false principles, by their sending to Balaam to come against the sons of Israel, who are the goods and truths of faith.

The like was signified by the whoredoms of the sons of Israel with the *women of the Midianites*, by reason of which a plague was sent, which was appeased by Phineas stabbing the *Midianitish woman* and the man of Israel in the brothel, Numb. xxv. 6—8, for by whoredoms were represented the falsifications of truth, see n. 2466, 2729; and whereas the falsifications of truth are what are signified in the internal sense by whoredoms, therefore, as they were commanded, twelve thousand of the sons of Israel smote the Midianites, slew their kings, and every male, and the women whom they had led captive, which had known a man, and divided the spoil amongst themselves, Numb. xxv. 16, 17; xxxi. 1 to the end. The reason why there were twelve thousand was, because twelve signified all things of faith, see n. 577, 2089, 2129, 2130, whereby falsities are destroyed; the kings whom they slew are falsities, and also every male. The women which had known man are affections of what is false: the spoil, as gold, silver, cattle, are the truths which were falsified. Hence it is evident, that all and everything therein related are representative of the punishment and destruction of what is false by truths.

The case is the same in regard to what is said of the Midianites in the Book of Judges, namely, "That the sons of Israel, because they did evil in the sight of Jehovah, were given into the *hand of Midian* seven years; and that the sons of Israel, by reason of *Midian*, made to themselves caves in the mountains, and dens, and fortified places; and when Israel sowed the ground, that *Midian* and Amalek, and *the sons of the east* came up and spoiled the produce of their land. And afterwards that they were delivered by Gideon with the three hundred, who lapped water with the tongue as a dog, and that they were sent home, who fell down upon the knees and drank," besides other particulars, concerning which see chap. vii. 6—8; where also all and everything are representative of the falsification of truth, and of punishment on that account, even to their being destroyed by such things as are signified by lapping water with the tongue as a dog; but what each particular signifies in the internal sense, it would be too tedious here to explain; by the divine mercy of the Lord, it will be shewn in its place. So in Habakkuk, "He hath seen and dissipated the nations, and the mountains of time were dispersed, and the hills of an age humbled themselves; I saw the tents of Cushan under affliction, the *curtains of the land of Midian* trembled," iii. 6, 7; speaking of the coming of the Lord, where the tents of Cushan denote a religion grounded in evil, and the curtains of the land of Midian a religion grounded in what is false.

3243. *All these were the sons of Keturah*.—That hereby is signified as to doctrinals and worship thence derived, appears from the signification of sons, as denoting truths and doctrinals, see n. 489, 491, 533, 1147, 2623; and from the representation

of Keturah, as denoting Divine Truth spiritual conjoined to Divine Good spiritual, see n. 3236, 3237, consequently those things which belong to the Lord's spiritual kingdom; and as the worship of this kingdom is according to doctrinals, therefore it is that the sons of Keturah denote doctrinals, and also worship thence derived.

3244. Verses 5, 6. *And Abraham gave all that he had to Isaac. And to the sons of the concubines which Abraham had, Abraham gave gifts, and he sent them away from Isaac his son, while he yet lived, towards the east, to the land of the east. Abraham gave all that he had to Isaac,* signifies in the supreme sense, all Things Divine in the Divine Rational; in a respective sense, the celestial things of love given to the Lord's celestial kingdom: *and to the sons of the concubines which Abraham had, Abraham gave gifts,* signifies the spiritual adopted of the Lord's Divine Humanity, that they have lots in the Lord's spiritual kingdom: *and he sent them away from Isaac his son,* signifies the distinction and separation of the spiritual from the celestial: *whilst he was yet alive,* signifies to whom he could give life: *towards the east, to the land of the east,* signifies to the good of faith.

3245. *Abraham gave all that he had to Isaac.*—That hereby are signified in the supreme sense all Things Divine in the Divine Rational: and in a respective sense the celestial things of love, given to the Lord's celestial kingdom, appears from the representation of Abraham, as denoting the Lord in respect to the Divinity Itself, concerning which much has been said above; and from the representation of Isaac, as denoting the Lord in respect to the Divine Rational, of which also we have frequently before spoken, and whereas the Lord in the internal sense is both Abraham and Isaac, and the Lord made his Rational Divine by virtue of His own Divinity, hence it is, that by Abraham giving all he had to Isaac are signified all things Divine in the Divine Rational. The things which precede, and those which follow, have all respect to this circumstance, namely, that in the Lord's Rational mind all things were made Divine. For in the internal sense, wherever Abraham, Isaac, and Jacob are treated of, the subject relates to the Lord's Humanity, how it was made Divine. There are two degrees, which properly constitute the Humanity, namely, the rational and the natural; the Lord's Rational is represented by Isaac, but his natural by Jacob. The Lord made each Divine. How He made the Rational Divine, is contained in what is said concerning Isaac, but how the Natural is contained in what is said hereafter concerning Jacob. The latter however, namely, the natural degree, could not be made Divine before the rational was made Divine, for the former was made so by the latter; hence, therefore, it is that by the above words are signified all things Divine in the Divine Rational. Moreover, all and everything, which in the internal sense treat of the Lord,

treat also of His kingdom and Church, by reason that the Lord's Divine (sphere) constitutes His kingdom. Hence it is, that wheresoever the Lord is treated of, His kingdom is treated of also, see n. 1965. But the internal sense concerning the Lord is the supreme sense, whereas the internal sense concerning His kingdom is the respective sense. The respective sense of these words, namely, that Abraham gave all to Isaac, is, that the celestial things of love are given to the Lord's celestial kingdom. For by Isaac in the respective sense is signified the celestial kingdom, inasmuch as by the rest of Abraham's sons, namely, those which he had by Keturah, is signified the Lord's spiritual kingdom, as was shown above. The same is also signified by Ishmael, of whom more will be said presently.

3246. *And to the sons of the concubines which Abraham had, Abraham gave gifts.*—That hereby are signified the spiritual adopted of the Lord's Divine Human, that they had lots in the Lord's spiritual kingdom, appears from the signification of the sons of concubines, of whom we shall speak presently. And from the representation of Abraham, as denoting the Lord's Divine Humanity. Thus by the words, *which Abraham had*, is signified, that they, namely, the spiritual, were adopted of the Lord's Divine Humanity; and from the signification of gifts, which Abraham gave them, as denoting lots in the Lord's spiritual kingdom. From what has been occasionally shewn above concerning those who constitute the Lord's spiritual kingdom, and are called spiritual, as at n. 3235, and in other places, it may appear, that they are not sons born from the essential marriage of good and truth, but from a kind of covenant not so conjugal in its nature. They are, indeed, from the same father, but not from the same mother, that is, they are from the same Divine Good, but not from the same Divine Truth; for the celestial, as being born from the essential marriage of good and truth, possess good and thence truth, wherefore they in nowise inquire what is true, but perceive it by virtue of good: nor, in their discourse concerning truth, do they say anything further than that it is so, according to what the Lord teaches in Matthew, "Let your discourse be, Yea, yea, Nay, nay, for whatsoever is more than this, is of evil," v. 37. Whereas the spiritual, as being born from a covenant not so conjugal, do not know from any perception what truth is, but call that true which was delivered to them as such by their parents and masters, wherefore the marriage of good and truth does not exist with them. Nevertheless, the truth which they thus believe is adopted of the Lord as truth, when they are in the good of life, see n. 1832. Hence then it is, that the spiritual are called the sons of concubines, and by them are meant all the sons of Keturah above mentioned, and also the sons born of Hagar, who are spoken of below, verses 12 and 18. In order that both the celestial and spiritual might be repre-

sented in marriages formerly, it was allowed besides a wife to have also a concubine; such concubine was given to the husband by the wife, and was then called his woman (*mulier*), or was said to be given to him for a woman, as in the case of Hagar the Egyptian given to Abraham by Sarah, Gen. xvi. 3; and of Bilhah the handmaid, given to Jacob by Rachel, Gen. xxx. 4; and of the handmaid Silpah given to Jacob by Leah, Gen. xxx. 9; where they are called women, but in other places concubines, as Hagar the Egyptian in this verse; and as Bilhah is called, Gen. xxv. 22; and as Keturah herself also is called, 1 Chron. i. 32. The reason why these ancients had concubines besides a wife, as was the case not only with Abraham and Jacob, but also with their posterity, as with Gideon, Judges viii. 31; with Saul, 2 Sam. iii. 7; with David, 2 Sam. v. 13; chap. xv. 16; and with Solomon, 1 Kings xi. 3, was of permission, for the sake of representation, namely, of the celestial Church by a wife, and of the spiritual Church by a concubine.

The reason of the permission was, because they were persons of such a nature as to have no conjugal love, thus neither was marriage to them marriage, but only carnal conjunction for the sake of begetting children, and to such might permission be granted, without doing injury to conjugal love and the covenant thence derived, but in nowise to those who are principled in good and in truth, and who are internal men or capable of becoming so; for as soon as ever man is principled in good and truth, and in things internal, such permissions cease. Hence it is not allowable for Christians, as it was for Jews, to take to themselves a concubine with a wife, and hence this is adultery. That the spiritual are adopted of the Lord's Divine Humanity, may be seen above, n. 2661, 2716, 2833, 2834.

3247. *And he sent them away from Isaac his son.*—That hereby is signified a distinction and separation of the spiritual from the celestial, may appear from what has been said just now above, that is, that the sons of Abraham by Keturah and by Hagar the Egyptian, who are called sons of concubines, are the spiritual, and that Isaac in the respective sense denotes the celestial, see n. 3245, and that they were separated.

3248. *Whilst he was yet living.*—That hereby is signified to whom he could give life, appears from the signification of the words, whilst he was yet living, or whilst he yet lived, as denoting to give life; for by Abraham is here represented the Lord as to the Divine Humanity. That the spiritual have life from the Lord's Divine Humanity, may be seen, n. 2661, 2716, 2833, 2834; and since they have life thence, the Lord is said to live with them; this form of speaking is usual in common discourse: hence it is that by the expression, "Whilst Abraham was yet living," is signified in the internal sense to give life: life is

given to the spiritual by goodness from faith, which is meant by the words which next follow.

3249. *Towards the east to the land of the east.*—That hereby is signified to the good of faith, appears from the signification of east and of the land of the east, of which we shall speak presently. The good of faith, which is signified by the land of the east, is nothing else than what is called in the Word charity towards our neighbor, and charity towards our neighbor is nothing else than a life according to the Lord's commandments. That this is signified by the land of the east, may be seen, n. 1250. Therefore they who are principled in the knowledges of the good of faith, were called sons of the east. The land of the sons of the east was Aram or Syria; that Aram or Syria denote the knowledges of good, may be seen, n. 1232, 2234; and that Aram Naharaim, or Syria of rivers, denotes the knowledges of truth, may be seen, n. 3051; and whereas by the Syrians, or the sons of east, are signified those who are in the knowledges of good and of truth, these were called wise by way of eminence, as in the First book of Kings, speaking of Solomon, "The wisdom of Solomon was multiplied above the wisdom of all the sons of the east," chap. iv. 30; and in Matthew, concerning those who came to see Jesus at His birth, "*Wise ones from the east* came to Jerusalem, saying, Where is He the king of the Jews, who is born, for we have seen His star in the east, and are come to worship Him," ii. 1, 2; for in Syria were the last remains of the Ancient Church, wherefore in that country the knowledges of good and truth were still remaining, as may also appear from Balaam, who not only worshiped Jehovah, but also prophesied concerning the Lord, and called Him the "*star out of Jacob*, and the sceptre out of Israel," Numb. xxiv. 17; that he was of the sons of the east in Syria, is manifest, for he himself said of himself, when he uttered his enunciation, "Balak king of Moab hath brought me out of Syria, from the mountains of the east," Numb. xxiii. 7. That Aram or Syria was the country where the sons of the east dwelt, may appear from this circumstance, that when Jacob went into Syria, he is said to have gone to the "*land of the sons of the east*," Gen. xxix. 1.

3250. Verses 7—10. *And these are the days of the years of the lives of Abraham, which he lived, an hundred years, and seventy years, and five years. And Abraham expired and died in a good old age, old and full fraught; and he was gathered to his people. And Isaac and Ishmael his sons buried him, at the cave of Machpelah, at the field of Ephron the son of Zoar the Hittite, which is upon the faces of Mamre. The field which Abraham bought of the sons of Heth; there was Abraham buried and Sarah his wife. These are the days of the years of the lives of Abraham which he lived,* signifies the representative state of the Lord as to the Divinity Itself by Abraham. *An hundred years, and seventy*

years, and five years, signifies the things belonging to that state : *and Abraham expired and died*, signifies an end of the representation by Abraham : *in a good old age, old and full fraught*, signifies a new [state] of representation : *and was gathered to his people*, signifies that these things were concerning Abraham : *and Isaac and Ishmael his sons buried him*, signifies that the representation of the Lord was now taken up by Isaac and Ishmael : *at the cave of Machpelah*, signifies resurrection as to truth : *at the field of Ephron the son of Zoar the Hittite, which is upon the faces of Mamre*, signifies as to good ; it also signifies the spiritual, as above, who receive truth and good from the Lord's Divine Humanity, and are saved : *the field which Abraham bought of the sons of Heth*, signifies the Lord's spiritual kingdom thence : *there was Abraham buried and Sarah his wife*, signifies resurrection.

3251. *These are the days of the years of the lives of Abraham which he lived.*—That hereby is signified the representative state of the Lord as to the Divinity Itself by Abraham, appears from the signification of days and years, as denoting states, see n. 23, 487, 488, 493, 2788 ; and from the signification of lives here, as denoting also states, see n. 2904 ; in the present case representative states which were by Abraham ; for all his life, such as it is described in the Word, was representative, the end whereof is the subject now treated of. That Abraham represented the Lord as to the Divinity Itself, has been shewn in the explanations above ; to the end that he might represent, he was called by name Abraham, the letter H being inserted, which was taken out of the name Jehovah, see n. 2010. Abraham represented both the Divinity Itself, which is called Father, and the Divine Humanity, which is called Son, thus the Lord as to each, but the Divine Humanity, which was from eternity, from which it existed, and to which He reduced the Humanity born in time, when He glorified this latter. This is the representation of the Lord by Abraham.

3252. *An hundred years, and seventy years, and five years.*—That hereby are signified the things belonging to that state, may appear from this consideration, that all numbers in the Word signify things, see n. 482, 487, 575, 647, 648, 1963, 1988, 2075, 2252 : thus the present number, which consequently signifies the things belonging to the state here treated of. Whilst the mind abides merely in what is historical, it appears as if numbers, as in the present case of these relating to the years of the age of Abraham, did not involve any interior sense. Nevertheless, that they do involve such a sense, is evident from all that has been shewn above concerning numbers, and may appear further from this consideration, that in number, considered merely as number, there is nothing holy, when yet there is not the smallest expression in the Word but what is holy.

3253. *And Abraham expired and died.*—That hereby is sig-

nified the end of the representation by Abraham, appears from the signification of expiring and dying, as denoting to cease, or to have an end, see n. 494, in the present case an end of representation; for the whole of the life of Abraham, which is described in the Word, has no respect to Abraham, except only in the historical sense, but has respect to the Lord and His kingdom. Wherefore, when it is said of Abraham that he expired and died, nothing else can be signified in the Word, that is, in its genuine sense, but that the state representative of the Lord by Abraham had an end.

3254. *In a good old age and full fraught.*—That hereby is signified a new [state] of the representation, appears from the signification of old age in the internal sense, as denoting to put off what is old and to put on what is new, see n. 1854, 2198, 3016. The reason why what is new, or a new state, is what is signified by old age in the internal sense is, because with the angels, for whose use the internal sense of the Word is, there is no idea of time, consequently no idea of the things belonging to time, as of the ages of man, namely, infancy, childhood, youth, adult age, and of old age; but instead of all these ages they have an idea of states. Thus, instead of the time of infancy, they have an idea of a state of innocence, instead of the time of childhood and youth, they have an idea of a state of affection of good and of truth; instead of adult age, an idea of a state of intelligence, and instead of old age, an idea of a state of wisdom, see n. 3183. And whereas man then passes from those things which are of time, into those things which are of life without time, and thus puts on a new state, therefore by old age, is signified what is new, and in the present case a new representative, because the representative in regard to Abraham is spoken of old age, and also old and full fraught, as may appear from what has been just now said above.

3255. *And was gathered to his people.*—That hereby is signified that the things concerning Abraham were completed, appears from the signification of being gathered to his people, that he is no longer treated of. For to be gathered to his people is to depart from those amongst whom he was heretofore, and to pass to his own; thus in the present case it denotes no longer to represent. It was usual with the ancients to say, when any one died, that he was gathered to his fathers, or to his people, and they understood thereby that he actually came to his parents, to his relations and kinsfolk in another life; they derived this form of expression from the most ancient people, who were celestial men, and who, during their abode on earth, were at the same time with angels in heaven, and thus knew how the real case was, namely, that all who were in the same good, meet and are together in another life, and likewise all who are in the same truth: of the former they said that they were

gathered to their fathers, but of the latter that they were gathered to their people; for fathers with them signified good (affections), see n. 2803; and people signified truths, see n. 1259, 1260. They also who were of the Most Ancient Church, as being in similar good, dwell together in heaven, see n. 1115. And likewise many of those who were of the Ancient Church, and were in similar truth, see n. 1125, 1127; moreover every man, during his life in the body, is always as to his soul in some society of spirits in another life, see n. 1277, 2379. He who is evil, in a society of infernal spirits, but he who is good, in a society of angels, thus every one in a society of such as he is in agreement with, as to good and truth, or as to what is evil and false; into this same society a man comes when he dies, see n. 687. This is what was signified among the ancients by being gathered to their fathers, or being gathered to their people; as it is here said of Abraham when he expired, and of Ishmael in this same chapter, verse 17; and of Isaac, Gen. xxxv. 29; and of Jacob, Gen. xlix. 29, 33; and of Aaron, Numb. xx. 24, 26; and of Moses, Numb. xxvii. 13; xxxi. 2; Deut. xxxii. 50; and of the first generation which entered into the land of Canaan, Judges ii. 10. But in the internal sense of the Word, where the subject treated of is concerning the life of any one, as being representative, then by his being gathered to his people is signified, that he is no longer treated of, as was said above.

3256. *And Isaac and Ishmael his sons buried him.*—That hereby is signified that the representation of the Lord was now taken up by Isaac and Ishmael, may appear from the signification of burying. That to be buried is to be raised up and rise again, was shewn, n. 2916, 2917. In the present passage, inasmuch as the subject treated of is concerning the representation of the Lord by Abraham, in that this state had an end, and the representation was now beginning by Isaac and Ishmael, therefore by burying is here signified the raising up again of that state, the signification of words being determined in application to the things whereof they are spoken. With representatives in the Word the case is this, that they are continual, although they appear interrupted by the deaths of those who represented; their deaths, however, do not signify any interruption, but a continuation; therefore also their burials signify the representative raised up again and continued in another.

3257. *At the cave of Machpelah.*—That hereby is signified resurrection as to truth; and at the field of Ephron the son of Zohar the Hittite which is upon the faces of Mamre, that hereby is signified as to good: and that it also signifies the spiritual, as above, who receive truth and good, and are saved from the Lord's Divine Humanity. Also the field which Abraham bought of the sons of Heth, that it signifies the Lord's spiritual

kingdom thence derived; and that by Abraham being buried there, and Sarah his wife, is signified resurrection, may appear from what was said and shewn above concerning the signification of all these expressions, chap. xxiii., n. 2913, 2928, 2968—2971, 2975, 2980; and concerning the signification of being buried, n. 2916, 2917.

3258. Verse 11. *And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt with Beer-la-hai-roi.* It came to pass after the death of Abraham, signifies after the state and time of the representation of the Lord by Abraham: *that God blessed Isaac his son*, signifies the beginning of the representation of the Lord by Isaac: *and Isaac dwelt with Beer-la-hai-roi*, signifies the Lord's Divine Rational in Divine Light.

3259. *It came to pass after the death of Abraham.*—That hereby is signified after the state and time of the representation of the Lord by Abraham, appears from the signification of dying, when the subject treated of is concerning the representative life of any one, as denoting an end of representation, concerning which see above, n. 3253; hence in the present case, after the death of Abraham signifies after the state and time of the representation of the Lord by Abraham.

3260. *God blessed Isaac his son.*—That hereby is signified the beginning of representation by Isaac, may appear from the signification of God blessing; when any work was to be begun, it was customary with the ancients to say, May God bless, and thereby was signified the same thing as by this votive expression, May the work be prosperous and happy; hence it is, that in a more remote sense, by God blessing, as by the votive expression, May the work be prosperous and happy, is signified a beginning, in the present case a beginning of representation by Isaac, because it immediately follows after the end thereof by Abraham, signified by his death.

3261. *And Isaac dwelt with Beer-la-hai-roi.*—That hereby is signified the Lord's Divine Rational mind in Divine Light, appears from the signification of dwelling as denoting to live, see n. 1293; and from the signification of Beer-la-hai-roi, as denoting Divine Good rational born from Divine Truth Itself, see n. 3194. Hence the proximate sense is, that the Divine Rational lived or was in Divine Good which was born of Divine Truth Itself. But it was not there, wherefore it is not said *in* Beer-la-hai-roi, but *with* Beer-la-hai-roi, that is, if it be interpreted, "With the fountain of him that liveth and seeth me," which is with that Divine Good. For Isaac dwelt in the land of the south, according to what is written in the foregoing chapter, verse 62, where are these words, "and Isaac came from coming to Beer-la-hai-roi, and he dwelt in the land of the south;" and whereas there by the land of the south is signified Divine Light

thence derived, see n. 3195; therefore here also nothing else is signified.

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3262. Verse 12. *And these are the nativities of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. These are the nativities of Ishmael the son of Abraham,* signifies the derivations of the spiritual Church represented by Ishmael: *whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham,* signifies the nativity of the spiritual man from Divine Influx into the affection of sciences.

3263. *These are the nativities of Ishmael the son of Abraham.*—That hereby are signified derivations of the spiritual Church represented by Ishmael, appears from the signification of nativities, as denoting derivations of faith, consequently of the Church, see n. 1145, 1255, 1330; and from the representation of Ishmael, as denoting those who are rational, and who are of the Lord's spiritual Church, see n. 2078, 2691, 2699; and from the signification of the sons of Abraham, as denoting those who are in truth from the Lord, for by sons are signified truths, see n. 489, 491, 533, 1147, 2623. And by Abraham is represented the Lord, even as to the Divine Humanity, see n. 3251; from which the spiritual derive truth and good, see n. 2661, 2716, 2833, 2834. As to what concerns the Lord's spiritual Church, it is to be noted, that it extends over the whole globe, not being limited to those who have the Word, and who thereby know the Lord, and some particular truths of faith; but it is also amongst those who have not the Word, and who therefore are altogether ignorant of the Lord, and consequently do not know any truths of faith, for all the truths of faith have respect unto the Lord, that is, it is amongst the Gentiles remote from the Church. For there are many amongst them, who know by rational illumination that there is one God, that He created all things, and that He preserves all things, likewise that from Him cometh all good, consequently all truth, and that similitude with Him makes man blessed; and who moreover live according to their religious tenets, in love to that God and in charity towards their neighbor; from the affection of good doing works of charity, and from the affection of truth worshiping the Supreme.

They who are such amongst the Gentiles, are those who are in the Lord's spiritual Church; and although they are ignorant of the Lord during their abode in the world, still they have in themselves the worship and tacit acknowledgment of Him, when they are in good, for in all good the Lord is present; wherefore also these in another life easily acknowledge Him, and more so than such Christians as are not so principled in good, and yet receive the truth of faith respecting the Lord, as may appear from what was said, n. 2589—2604, concerning the state and lot of the nations and people out of the Church, in another life, as made known from experience. The natural illu-

mination which they have, contains in it a spiritual, for without a spiritual illumination, which is from the Lord, such things could never be acknowledged. Hence then it may appear what Ishmael is, consequently what the Ishmaelites are, in a representative sense, namely, those of the Lord's spiritual Church, who as to life are in simple good, and therefore as to doctrine are in natural truth. Such also are signified by the Ishmaelites in the following passage concerning Joseph, "*Lo, a troop of Ishmaelites came from Gilead, carrying wax, resin, and sweet oil, going to carry it down into Egypt,*" Gen. xxxvii. 25; where Ishmaelites denote those who are in simple good, as is the case with the well-disposed Gentiles; camels carrying wax, resin, and sweet oil, denote the interior good (affections) of such. The like is signified by the Ishmaelites spoken of in verse 28 of the same chapter, and in chap. xxxix. 1; and also in the book of Judges, where it is written, "That at Gideon's request every one shall give the ear-rings of his prey, for they had ear-rings of gold, *because they were Ishmaelites,*" chap. viii. 24; where ear-rings of gold, signify those things which appertain to simple good, see n. 3103.

3264. *Whom Hagar the Egyptian, Sarah's handmaid, bare to Abraham.*—That hereby is signified the nativity of the spiritual man from Divine Influx into the affection of sciences, appears from the signification of bearing (or bringing forth), as denoting to exist, see n. 2621, 2629; and from the representation of Hagar the Egyptian, as denoting the life of the exterior man, see n. 1896, 1909; and from the signification of handmaid, as denoting the affection of sciences and knowledges which belong to the exterior man, see n. 1895, 2691. She is called Sarah's handmaid, because by Sarah is represented the Divine Truth of the Lord, to which the affection of sciences and of the knowledges of truth is subordinate. And inasmuch as by Ishmael is represented the spiritual man, it is evident that by these words, "*Whom Hagar the Egyptian, Sarah's handmaid, bare to Abraham,*" is signified the nativity of the spiritual man from Divine Influx into the affection of sciences. That man's rational (mind) is thus born, may be seen, n. 1895, 1896, 1902, 1910, 2094, 2557, 3030, 3074; consequently that the spiritual man is thus born, for this is not given except in the rational (mind), wherefore the spiritual man and the rational is almost the same, the spiritual differing from each other only according to the quality of reason and of life thence derived. That their nativity or regeneration is from Divine Influx into the affection of knowledges, may be seen n. 1555, 1904, 2046, 2063, 2189, 2657, 2675, 2691, 2697, 2979. See also what was said and shewn above concerning Ishmael, namely, that by him was represented the Lord's first rational which was not yet Divine, n. 1893; that afterwards the truly rational or spiritual were represented by him, n. 2078, 2691; thus the Lord's spiritual Church, n. 2699.

3265. Verses 13—16. *And these are the names of the sons of Ishmael, in their names, according to their nativities; the first-born of Ishmael Nebaioth, and Kedar, and Abdeel, and Mibsam; and Mishmah, and Dumah, and Massa; Hadar and Thema, Jetur, Naphish, and Kedmah. These are the sons of Ishmael, and these their names, in their villages, and in their castles; twelve princes of their people. These are the names of the sons of Ishmael, signifies the qualities of their doctrinals: in their names, according to their nativities, signifies interior qualities according to the derivations of faith: the first-born of Ishmael, Nebaioth, and Kedar, and Abdeel, and Mibsam, and Mishmah, and Dumah, and Massa; Hadar, and Thema, Jetur, Naphish, and Kedmah, signifies all things belonging to the spiritual Church, especially amongst the Gentiles: these are the sons of Ishmael, and these their names, signifies doctrinals and their quality: in their villages, signifies the external things of the Church: in their castles, signifies internal things: twelve princes of their people, signifies all primary truths of that spiritual Church.*

3266. *These are the names of the sons of Ishmael.*—That hereby are signified the qualities of their doctrinals, namely, of the spiritual, appears from the signification of name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; and from the signification of sons, as denoting truths, and also doctrinals, see n. 489, 491, 533, 1147, 2623; and from the representation of Ishmael, as denoting the spiritual, see above, n. 3263.

3267. *In their names, according to their nativities.*—That hereby are signified interior qualities according to the derivations of faith, appears from the signification of name, as denoting quality, or of names, as denoting qualities, see above, n. 3266, in the present case interior qualities, because it is said, “These are the *names* of the sons of Ishmael in their *names*,” where names in the former place denote general qualities, but in the latter place qualities which are in the former, or which are as to the former, that is, interior qualities; and because these qualities are according to the derivations of faith, which are signified by these words, “According to their nativities;” that nativities are derivations of faith, consequently of the Church, may be seen, n. 1145, 1255, 1330, 3263. With the Lord’s spiritual Church the case is this; that it is dispersed over the whole globe, and that it is everywhere various according to articles of belief or the truths of faith; these varieties are the derivations which are here signified by nativities, which exist as well together at the same time as successively. The Lord’s spiritual kingdom itself in the heavens is also thus circumstanced, that is, it is various according to what belongs to faith, insomuch that there is not one society, nor even one in a society, who, in those things which relate to the truth of faith, is entirely agreed with others as to his ideas, see n. 3241.

Nevertheless the Lord's spiritual kingdom in the heavens is one ; the reason is, because all account charity as the principal thing, for charity constitutes the spiritual Church, and not faith, unless you say that faith is charity. Whosoever is in charity, he loves his neighbor, and with regard to his dissenting from him in matters of belief, this he excuses, provided only that he lives in goodness and truth. He does not even condemn the well-disposed Gentiles, although they are ignorant of the Lord, and know not any truth of faith. For he who lives in charity, that is, in goodness, receives truths from the Lord, such as agree with his good, and good Gentiles receive such truths, as in another life may be bended into truths of faith, see n. 2599—2603. But he who is not in charity, that is, who does not live in goodness, can in nowise receive any truth. He may indeed know what is true, but it is not implanted in his life ; thus he may have it indeed in his mouth, but not in his heart. For truth cannot be conjoined with evil, wherefore also they who know truths, which are called articles of belief, and do not live in charity, or in goodness, although they are within the Church, as being born there, still they are not of the Church, inasmuch as they have nothing of the Church in them, that is, nothing of goodness to which truth may be conjoined.

3268. *The first-born of Ishmael, Nebaioth, and Kedar, and Abdeel, and Mibsam ; and Mishmah, and Dumah, and Massa ; Hadar, and Thema, Jetur, Naphish, and Kedmah.*—That hereby are signified all things of the spiritual Church, especially amongst the Gentiles, appears from the representation of those who are here named, some of whom are mentioned in other parts of the Word, particularly the prophetic, as Nebaioth, Kedar, Dumah, and Thema, and there signify such things as belong to the spiritual Church, especially amongst the Gentiles. And it is further evident from this consideration, that they are in number twelve, and by twelve are signified all things of faith, consequently of the Church, on which subject we shall speak presently. And therefore it is said in verse 16, that they were twelve princes of their peoples. That by Nebaioth and Kedar are represented those things which belong to the spiritual Church, especially amongst the Gentiles, is evident from these words in Isaiah, “A company of camels shall cover thee, the dromedaries of Midian and Ephah, all shall come from Sheba ; they shall carry gold and frankincense, and shall announce the praises of Jehovah : all the flock of Kedar shall be gathered together to thee ; the rams of Nebaioth shall minister to thee, they shall ascend with acceptance upon mine altar,” lx. 6, 7 ; speaking in the supreme sense concerning the Lord, and in the respective sense concerning His kingdom. The flock of Kedar denotes spiritual good ; that flock is spiritual good, may be seen, n. 443, 415, 2566 ; the rams of Nebaioth denote spiritual truth ; that ram is spiritual truth, may

be seen, n. 2833. That Kedar is Arabia, is evident from the following passages, and that Arabia was named Kedar may appear from this consideration, that what are mentioned in these two verses are lands or nations, all named from the sons and grandsons of Abraham, as Midian, Ephah, Sheba, spoken of above verses 2—4, and so in the present verse, Kedar and Nebaioth. So in Ezekiel, “*Arabia* and all the *princes of Kedar*, these are the traders of thy hand, in lambs, and rams, and he-goats, in these are thy traders,” xxvii. 21; speaking of Tyre, that is, of those who are principled in the knowledges of goodness and truth; that Tyre denotes those, may be seen, n. 1201; Arabia denotes spiritual good, the princes of Kedar spiritual truths; lambs, rams, and he-goats are spiritual goods and truths.

So in Jeremiah, “Arise, ascend to *Kedar*, and lay waste the sons of the east, their tents and their flocks they shall take, their curtains, and all their vessels, and their camels, they shall take to themselves,” xlix. 28, 29; speaking of the vastation of the spiritual Church understood by Kedar and the sons of the east, where tents and flocks denote the good (affections) of that Church, and curtains and vessels denote its truths; the holy things of worship are what are signified by tents and flocks, and by curtains and vessels, but the holy things of worship have all of them relation to goodness and truth. They, however, who are not in truth, because not in good, are those who are represented by the Arabians and the Kedars in the wilderness, as in Isaiah, “Babel shall not be inhabited for ever, *the Arabian shall not tarry there*,” xiii. 20: again, “Let the wilderness and the cities thereof lift up, the *villages which Kedar inhabits*,” xlii. 10, 12: so in Jeremiah, “In the ways thou hast set for them, as the *Arabian in the wilderness*,” iii. 2: and in David, “Woe is me, because I sojourn at Mesech, I tarry with the tents of *Kedar*,” Psalm cxx. 5: and in Isaiah, “In the *forest in Arabia* ye shall pass the night, O troops of Dedan; bring ye water to meet him that thirsteth, ye inhabitants of the *land of Thema*, with the bread thereof prevent him that wandereth, because they shall wander before swords, before the drawn sword, before the bended bow, and before the weight of war; for thus has the Lord said unto me, yet a year, according to the year of a hireling, and all the GLORY OF KEDAR shall be consumed, and the residue of the number of bows of the mighty *sons of Kedar*,” xxi. 13, 14. Where to pass the night in the forest of Arabia, denotes to be vastated as to truth; the troops of Dedan denote those who are in knowledges, see n. 3240, 3241. The inhabitants of the land of Thema denote those who are in simple good, such as the well-disposed Gentiles are in. That these were so called from Thema the son of Ishmael, is evident; Kedar denotes those who are in simple truth; of whom it is said, that they shall wander before swords, and before the weight of war, by which is signified that they will not sustain temptation-

combats, because they are no longer principled in good. So in Jeremiah, "Pass over to the isles of Chittim and see, and *send to Kedar*, and attend diligently, and see whether it was ever done like this, whether a nation hath changed gods, and they are not gods," ii. 10; where the isles of Chittim denote those who are more remote from worship, that is, the Gentiles, who are in simple good, and thence in natural truth, see n. 1156, 1158; that Kedar also denotes such, is evident.

Again, in the same prophet, "I have received a cup from the hand of Jehovah, and have made all nations to drink, to whom Jehovah hath sent me, both Dedan, and *Thema*, and Buz, and all that are cut off the corner, and all the *kings of Arabia*, and all the kings of the west, that dwell in the wilderness," xxv. 17, 23, 24; speaking also of the vastation of the spiritual Church, where amongst many others are mentioned Thema and Arabia, whence it is evident, that by Thema, as by Arabia, are signified those who are of the spiritual Church; but to Arabia, are attributed kings and also cities, whereas to Kedar are attributed princes and villages. Besides these Duma is also mentioned in Isaiah xxi. 11. The reason why by these nations are signified the things of the spiritual Church is, because the Ancient Church, which was spiritual, was amongst them, see n. 1238, 2385; but their doctrinals and rituals were various, nevertheless they formed one Church, because they made not faith, but charity essential; in process of time, however, as charity ceased, even that quality of the Church, which was amongst them, became none, nevertheless there still remained a representative of the Church by them, with variety according to that quality of the Church which had been amongst them; hence it is, that wheresoever these nations are named in the Word, they signify, not these nations, but only that quality of the Church in general which had existed amongst them.

3269. *These are the sons of Ishmael, and these their names.*—That hereby are signified doctrinals and their quality, appears from the signification of sons, as denoting truths, and also doctrinals, and from the signification of name, as denoting quality, see above, n. 3266.

3270. *In their villages.*—That hereby are signified the external things of the Church, appears from the signification of villages, as denoting the external things of faith, and thus of the Church; the external things of the Church are rituals, the internal things are doctrinals, when these are not things of mere science only, but of life; external things were represented by villages, because they were out of cities, but internal things were represented by cities themselves; that cities are doctrinals may be seen, n. 402, 2268, 2449, 2712, 2943, 3216.

3271. *In their castles.*—That hereby are signified things internal, appears from the signification of castles, as denoting the

internal things of faith, in the present case of the Church, because they are especially spoken of the Gentiles, who are not in possession of the truth of faith, but of rational and natural truth ; these truths are called castles, when the truths of faith are called cities. In the original tongue, these expressions, which signify villages and castles, signify also courts and palaces, and courts in like manner are the external things of the Church, and palaces the internal.

3272. *Twelve princes of their peoples.*—That hereby are signified all the primary truths of that spiritual Church, appears from the signification of twelve, as denoting all the things of faith, or of the Church, see n. 577, 2089, 2129, 2130 ; and from the signification of princes, as denoting primary truths, see n. 1482, 2089 ; and from the signification of people, as denoting those who are principled in truths, see n. 1259, 1260, consequently those who are of the spiritual Church, for they are said to be in truths. That all numbers in the Word signify things, may manifestly appear from the number twelve, which so often occurs ; this number, wheresoever it is written in the Word, signifies all ; as the twelve tribes in the Old Testament, and the twelve Apostles in the New, signify all things of faith, consequently all things of the Church ; so in the present case, twelve princes signify all the primary truths of that Church which is represented by so many sons of Ishmael. That the number twelve has such signification, may appear from what was adduced in the passages above cited, and also from the following passages in the Word, “I heard the number of those who were sealed out of every tribe of Israel ; of the tribe of Judah were sealed *twelve thousand* ; of the tribe of Reuben, were sealed *twelve thousand* ; of the tribe of Gad were sealed *twelve thousand*,” and so forth, Apoc. vii. 4—8 ; where by the twelve thousand sealed out of every tribe, nothing else is signified than that all who are in faith, that is, in the good thereof, are saved.

Again, “A woman encompassed with the sun, and the moon under her feet, and on her head a crown of *twelve stars*,” Apoc. xii. 1 ; where woman denotes the Church, see n. 252, 253 ; the sun denotes celestial love, the moon spiritual love, see n. 30—38, 1529, 1530, 2441, 2495 ; twelve stars denote all things of faith ; that stars are the knowledges of good and of truth, which belong to faith, see n. 2495, 2849. Again, “The holy city, New Jerusalem, having *twelve gates*, and above the gates *twelve angels* ; and names written, which are of the *twelve tribes* of the sons of Israel ; the wall of the city had *twelve foundations*, and in them the names of the *twelve apostles* of the Lamb ; he measured the city in furlongs *twelve thousand* ; and he measured the wall thereof, *an hundred and forty-four cubits (twelve times twelve)*, which is the measure of a man, that is, of an angel : the *twelve gates* were *twelve pearls*,” Apoc. xxi. 12, 14, 16, 17, 21 ; where by the holy

city nothing else is signified but the Lord's spiritual kingdom : and by the gates, the wall, and the foundations, are signified the things which belong to charity and faith, *all* of which are expressed by twelve so often mentioned. That neither twelve tribes are here meant, nor twelve apostles, may be plain to every one. Again, "In the midst of the street thereof and of the river, on this side and on that was the tree of life, bearing *twelve fruits*, according to every month yielding its fruits," Apoc. xxii. 2 ; where twelve fruits are all the things of charity.

So in Matthew, "Jesus said, Verily I say unto you, That ye who have followed Me in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit on *twelve thrones*, judging the *twelve tribes* of Israel," xix. 28 ; where by apostles are not meant apostles, nor by thrones thrones, nor by tribes tribes, but all things of faith, see n. 2129. Moreover in the Word of the Old Testament, where mention is made of twelve tribes, it signifies all things relating to the Church. The case is the same in regard to the *twelve stones* according to the names of the *twelve tribes* of Israel, in the Urim and Thummim, Exod. xxviii. 21 ; and with the *twelve breads* of proposition (the shew-bread) set in order on the table, Levit. xxiv. 5, 6 ; and in other instances. That also all things belonging to faith are contained in the names of the twelve sons of Jacob or Israel, will be shewn by the divine mercy of the Lord, when we come to treat hereafter of the twenty-ninth and thirtieth chapters.

3273. Verses 17, 18. *These are the years of the lives of Ishmael, an hundred years, and thirty years, and seven years : and he expired and died, and was gathered to his people. And they resided from Havilah even to Shur, which is upon the faces of Egypt, in coming to Ashur ; he fell upon the faces of all his brethren. These are the years of the lives of Ishmael,* signifies the representative state of the Lord's spiritual kingdom by Ishmael : *an hundred years, thirty years, and seven years,* signifies the things belonging to that state : *and he expired and died,* signifies an end of the representation by Ishmael. *And was gathered to his people,* signifies that these particulars are concerning Ishmael : *and they resided from Havilah even to Shur which is upon the faces of Egypt, in coming to Ashur,* signifies the extension of intelligence : *he fell upon the faces of all his brethren,* signifies contentions respecting truth, but that he was superior.

3274. *These are the years of the lives of Ishmael.*—That hereby is signified the representative state of the Lord's spiritual kingdom by Ishmael, appears from the signification of years and of lives, as here denoting representative states, see above, n. 3251 ; and from the representation of Ishmael, as denoting the Lord's spiritual kingdom, see n. 2699, 3263, 3268.

3275. *An hundred years, and thirty years, and seven years.*—That hereby are signified the things of that state may appear

from what was said above, n. 3252, concerning the age of Abraham.

3276. *And he expired and died.*—That hereby is signified an end of the representation by Ishmael, appears also from what was said above, n. 3253, where the same words occur, and the internal sense is the same. In like manner that by being gathered to his people is signified, that these particulars are concerning Ishmael, may be seen n. 3255.

3277. *And they resided from Harilah even to Shur, which is upon the faces of Egypt, in coming to Ashur.*—That hereby is signified the extension of intelligence; and that by falling on the faces of all his brethren, are signified contentions about truth, but that he was superior, appears from what was said, n. 115, 1951, where these expressions are explained.

* * * *

3278. Verses 19, 20. *And these are the nativities of Isaac the son of Abraham; Abraham begat Isaac. And Isaac was a son of forty years in taking to himself for a woman Rebecca the daughter of Bethuel, the Aramean, of Padan-Aram, the sister of Laban the Aramean. These are the nativities of Isaac the son of Abraham,* signifies the Lord's Divine Rational (mind) from which was derived the Divine Natural (mind): *Abraham begat Isaac,* signifies the Divine Rational (mind) originating in the Divinity Itself: *and Isaac was a son of forty years,* signifies the rational (mind) made Divine through the Lord's own power by temptation combats: *in taking to himself for a woman Rebecca,* signifies the conjunction of Divine Truth: *the daughter of Bethuel the Aramean of Padan-Aram, the sister of Laban the Aramean,* signifies quality and state.

3279. *These are the nativities of Isaac the son of Abraham.*—That hereby is signified the Lord's Divine Rational (mind) from which was derived the Divine Natural (mind), appears from the signification of nativities, as denoting derivations, see n. 1145, 1255, 1330, namely, derivations of faith, where faith is the subject treated of, and derivations of the Church, where the Church is the subject treated of, as above, the derivations of the spiritual Church are denoted by the nativities of Ishmael, see n. 3263. But in the present case, inasmuch as nativities are spoken of the Lord, therefore Divine nativities are what are meant, namely, the birth of the Divine Rational (mind) from the Divinity Itself, which is signified by Isaac being begotten of Abraham, as the birth of the Divine Natural (mind) from the Divine Rational is signified by Esau and Jacob is represented the Lord's Divine Natural, by Esau that degree as to good, and by Jacob as to truth, which is the subject treated of in what now follows; this is what is here signified by nativities.

3280. *Abraham begat Isaac.*—That hereby is signified the Divine Rational originating in the Divinity Itself, appears from

the representation of Abraham, as denoting the Divinity Itself; and from the representation of Isaac, as denoting the Divine Rational, on which subjects much has been said above.

3281. *And Isaac was a son of forty years.*—That hereby is signified the Rational made Divine through the Lord's own power by temptation combats, appears from the representation of Isaac, as denoting the Divine Rational (mind), concerning which see above; and from the signification of forty, as denoting temptations, see n. 730, 862; and from the signification of years, as denoting states, see n. 23, 487, 488, 493, 893, 2788; hence the internal sense of these words is, that the Lord made His rational (mind) Divine even as to truth, by temptation combats, thus by His own power; that the Lord, by His own power, by temptations admitted upon Himself, made all that was Human in Himself Divine, was shewn above, n. 1616, 1663, 1668, 1690, 1787, 2083, 2523, 2632, 2776, 3030, 3043, 3141.

3282. *In taking to himself for a woman Rebecca.*—That hereby is signified the conjunction of Divine Truth, appears from the representation of Rebecca, as denoting Divine Truth adjoined to Divine Good in the rational, the birth whereof from the natural man was treated of in the foregoing chapter.

3283. *The daughter of Bethuel the Aramean, of Padan-Aram, the sister of Laban the Aramean.*—That hereby is signified quality and state, appears from the representation of Bethuel and Laban, and also from the signification of Aram and Padan-Aram, as denoting those things which involve the birth of Divine Truth represented by Rebecca as to quality and state; but what is represented by each, namely, by Bethuel and Laban, and what is signified by Aram or Syria, was explained in the foregoing chapter. The reason why they are here again mentioned, is, because in what follows, the Lord's Natural (mind) is treated of, which could not be made Divine until truth was adjoined to His rational, and this made Divine. For influx into the natural must needs be from the Divine Good of the rational through the Divine Truth therein, inasmuch as all man's natural life, in respect to knowing and acting intelligently, is thence derived. For the rational is what disposes to order all things in the natural, and according to such orderly arrangement views the things contained therein at pleasure, the rational being like superior vision, which in taking a view of the scientifics of the natural man, looks down as it were into a plane beneath itself; the light of that vision is the light of truth, but the origin of the light is from good in the rational: more, however, will be said on this subject in what follows.

3284. Verses 21—23. *And Isaac prayed to Jehovah on account of his woman, because she was barren, and Jehovah was intreated for her, and Rebecca his woman conceived. And the sons struggled together in the midst of her, and she said, If so, for what*

is this I? And she went to ask Jehovah. And Jehovah said unto her, Two nations are in thy womb, and two people shall be separated from thy bowels, and people shall prevail over people, and the greater shall serve the lesser. Isaac prayed to Jehovah, signifies communication of the Divine, which is the Son, with the Divine which is the Father: *on account of the woman because she was barren,* signifies that as yet the Divine Natural mind was not: *and Jehovah was intreated for her,* signifies effect: *and Rebecca his woman conceived,* signifies that [the effect] was from the Divine Truth as a mother: *and the sons struggled together in the midst of her,* signifies combat concerning which: *and she said, If so, for what is this I?* signifies straitness: *and she went to ask Jehovah,* signifies a state of communication: *and Jehovah said unto her,* signifies perception from the Divine: *two nations are in thy womb,* signifies the natural mind as to interior and exterior good, which is conception: *and two people shall be separated from thy bowels,* signifies that thence truth is derived: *and people shall prevail over people,* signifies that at first truth shall be superior to the good of truth: *and the greater shall serve the lesser,* signifies that the good shall be the inferior of truth for a time.

3285. *Isaac prayed to Jehovah.*—That hereby is signified communication of the Divine, which is the Son, with the Divine which is the Father, appears from the signification of praying, as denoting to communicate, for prayer is nothing else but communication; and from the representation of Isaac, as denoting the Divine Rational (mind); the Divine, which is the Son, is Isaac, or the rational mind when truth is conjoined to it; but the Divine which is the Father, is here Jehovah. This communication was in the Lord, for the Father was in the Son, and the Son in the Father, John xiv. 10, 11.

3286. *On account of his woman, because she was barren.*—That hereby is signified that as yet the natural mind was not, appears from the signification of woman, as denoting Divine Truth, conjoined to good of the rational mind, which truth, it was shewn in the preceding chapter, is represented by Rebecca. And from the signification of being barren, as denoting that as yet the natural was not; for the case herein is this; the Divine Natural had its existence from the Divine Good of the rational as a father, and from the Divine Truth therein as a mother; when as yet the Divine Natural was not, then the truth of the rational is said to be barren, which is here described by the woman being barren. Thus it is in the case of man: during his regeneration, good is insinuated from the Lord into his rational mind, that is, good-will towards his neighbour, and to this good-will or good is adjoined truth from the natural man. This being effected, the natural man is not as yet regenerated, which may be known from this circumstance, that there often arises combat between the internal or rational man and the external or natural man, and so long as

there is combat, the natural is not regenerated ; and whilst the natural is not regenerated, the rational as to truth is barren ; thus it is in general, and in like manner in every particular wherein the rational (mind) dissents from the natural, the rational in that particular is said, as to truth, to be barren. The work of regeneration is turned chiefly on this, that the natural man may correspond to the rational, not only in general, but also in every particular. And the natural man is reduced to correspondence by the Lord through the rational, in that good is insinuated into the rational, and in this good, as into ground, truths are implanted. And afterwards by rational truths the natural (man) is reduced to obedience, and when it obeys then it corresponds ; and so far as it corresponds, so far man is regenerated.

3287. *And Jehovah was intreated for her.*—That hereby is signified effect, may appear without explanation, because when Jehovah is intreated, then prayer comes to pass or is efficacious.

3288. *And Rebecca his woman conceived.*—That hereby is signified that [the effect] was from Divine Truth as a mother, appears from the representation of Rebecca, as denoting Divine Truth of the rational (mind), concerning which see the preceding chapter. And from the signification of conceiving, as denoting the first beginning of the birth of the Divine Natural (mind) as from a mother ; for, as was just now shewn above, the Divine Natural has its birth from the Divine Good of the rational (mind), as from a father, and from the Divine Truth of the rational (mind), as from a mother. That this is the case, is known scarcely to any one, and the less so, because few know that the rational is distinct from the natural ; nor is this known to any but those who are truly rational, nor are any truly rational but they who are regenerated of the Lord. The unregenerated do not comprehend this, for with them the rational (mind) is the same as the natural.

3289. *And the sons struggled together in the midst of her.*—That hereby is signified combat, concerning which, appears from the signification of struggling, as denoting to combat ; and from the signification of sons in this passage, as denoting the natural as to good and as to truth ; for that Esau and Jacob, who are the sons here spoken of, represented the Lord's Divine Natural, Esau as to good, and Jacob as to truth, will appear from what follows. This struggling or combat is also treated of in this chapter, and it is a struggle or combat concerning priority, namely, whether good or truth be prior, or, what is the same thing, whether charity which relates to good, or faith which relates to truth, be prior. This point has been matter of combat amongst several in the spiritual Church from the earliest times ; and inasmuch as this priority is treated of in what follows, therefore it is said, that the sons struggled together in the midst of her, and by these words is signified combat, *concerning which*.

3290. *And she said, If so, for what is this, I?*—That hereby is signified straitness, may appear from the sense of these words as denoting straitness, and indeed a straitness by reason of the struggle, that is, the combat, between the brothers; *If so*, signifies if they combated on this account; *for what is this*, signifies that they ought not to combat on this account; *I*, or for what am I, signifies, that if they combated on this account, they would not receive influx from rational truth; hence came straitness.

3291. *And she went to ask Jehovah.*—That hereby is signified a state of communication, appears from the signification of asking, as denoting communication, when it is spoken concerning the Lord; for it was Jehovah in Himself who was asked; in the historical sense, however, this communication is expressed by praying, see n. 3285, and the state of communication by asking.

3292. *And Jehovah said unto her.*—That hereby is signified perception from the Divine, appears from what was just now said, and also from the signification of saying, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552; thus by Jehovah saying is signified to perceive from the Divine.

3293. *Two nations are in thy womb.*—That hereby is signified the natural as to interior and exterior good, which is conception, appears from the signification of nations, as denoting goods, especially goods of the Church, see n. 1159, 1258, 1260, 1416, 1849. That in the present case are signified goods which are in the natural (mind), appears from this consideration, that Esau and Jacob, who were then in the womb, represent the Lord's Divine Natural, as will be made very manifest from what follows, where they are treated of. The natural like the rational consists of good and truth; good in the natural is whatever belongs to natural affections, and is called delightful, but truth is whatever belongs to science, and is called scientific. It is necessary that these two be in the natural (mind) in order to its existence. What is scientific, considered abstractedly by itself from what is delightful, which is grounded in affection, is not anything, for the natural has its life from what is delightful, deriving thence the very power and capacity of knowing anything; but what is delightful, which is the good of the natural without the scientific, is somewhat, yet it is only something vital, such as exists in infants. In order therefore that the natural mind be human, it must needs consist both of goodness and truth, the one being perfected by the other; but it has essential life from good. As to what regards this good, which is here treated of, it is two-fold, interior and exterior; the interior communicates with the interior man, that is, with the rational (mind), the exterior with the external man, that is, with what belongs to the body, constituting

life in the external senses, and also in the actions. Without a communication on both parts it is impossible for man to live either in regard to the faculty of reason, or to the body. It is this interior communication which remains with man after death, and in another world constitutes his natural life, for a spirit has also natural life, inasmuch as his spiritual life is terminated in what is natural as in its ultimate plane; for man cannot immediately after death think spiritually, except from such things as belong to his natural (man); but it is this exterior communication which man has during his life in the body, which nevertheless ceases by the death of the body: from these considerations then it may appear what is signified by two nations being in the womb, namely, the natural (man) as to interior and exterior good. In the womb signifies, in the internal sense, conception, therefore it is here said that it denotes conception.

3294. *And two people shall be separated from thy bowels.*—That hereby is signified that hence truth has birth, appears from the signification of people, as denoting truth, see n. 1259, 1260; and from the signification of being separated from the bowels, as denoting to have birth thence. In the Word, wheresoever the subject treated of is concerning nativity, in regard to the birth from the mother, it is said to come forth from the womb or belly, but in regard to the father, it is said to be separated from the bowels; for the womb and the loins are predicated of the things belonging to love, that is, to good, but when mention is made of being separated from the bowels, the birth of truth is signified. Therefore in the present case, when good is treated of, it is said that two nations are in thy womb, but when truth is treated of, it is said two people shall be separated from thy bowels, and hereby is signified, in the internal sense, the birth of truth from good. Two people are spoken of, because as good is interior and exterior, see n. 3293, so also is truth; interior truth in the natural is that which is conjoined to interior good of the natural, but exterior truth is that which is conjoined to exterior good of the natural; the interior truth is called natural truth, but the exterior is called sensual truth. How the case is in respect to these two kinds of truth, will appear, by the Divine Mercy of the Lord, from what follows, where the subject treated of is concerning Jacob, for by Jacob both those kinds of truths are represented.

3295. *And people shall prevail over people.*—That hereby is signified that at first truth shall be superior to the good of truth, appears from the signification of people, as denoting truth, see above, n. 3291; and from the signification of prevailing over as denoting to be superior. The people mentioned in the first place signifies truth, but the people mentioned in the second place signifies the good of truth. The good of truth is the good which exists from truth, and which in its first existence is truth, but is called good, because it appears as good; hence it is that by peo-

ple is also signified this good, which is called the good of truth first existing. In order to acquire some idea of this good, it is to be observed, that man, before he is regenerated, does good from truth, but after he is regenerated, he does good from good. Or to make it more clear, before man is regenerated, he does good from the understanding, but after he is regenerated, he does good from the will. The good therefore, which is from the understanding, is not in itself good, but truth; whereas the good, which is from the will, is good. As for example, he who does not honor his parents, but from the commandment of the decalogue is taught to honor them, is influenced by the commandment in the honor which he first pays them; this honor, however, as being grounded in the commandment, is not good in itself, because it does not proceed from love, but either from obedience to the law, or from the fear of punishment. Nevertheless it is called good from truth, yet in its first existence it is truth, inasmuch as at this time the man does not do good but truth; whereas when he honors his parents from love, then it is good. The same is true in other instances.

3296. *And the greater shall serve the lesser.*—That hereby is signified that good from truth should be inferior for a time, appears from the signification of greater, as denoting good; and from the signification of serving, as denoting to be inferior; and from the signification of lesser, as denoting truth: how this case is, may appear from what follows, being described by Esau and Jacob, for, as was observed, by Esau is represented good, by Jacob, truth. The struggling or combat concerning priority and dominion is described, in the internal sense, by Jacob's depriving Esau of his birthright (primogeniture), and also of his blessing; nevertheless, that this was done only for a time, is evident from Isaac's prophetic declaration concerning Esau, "Upon thy sword thou shalt live, and shalt serve thy brother, and it shall come to pass when thou shalt have dominion, thou shalt break his yoke from off thy neck," Gen. xxvii. 40. That the expressions contained in the verse, as above explained, have an internal sense, and that without an internal sense, it cannot be known what they signify, namely, what is signified by two nations being in the womb, and by two people being separated from the bowels, and by people prevailing over people, and the greater serving the lesser, is evident; that these expressions, however, signify what has been said above, will appear manifestly from what follows, where the same subject is much treated of. Moreover, it can scarcely be believed that such a spiritual signification is involved in these expressions, unless it be known how the case is in respect to goodness and truth, and how one is born from the other, and how man undergoes a change of state during regeneration. In the internal sense indeed the Lord is treated of, and in the present case how He made His natural (man) Divine, but still in the re-

presentative sense the regeneration of man is treated of; for the regeneration of man is an image of the Lord's glorification, see n. 3043, 3138, 3212; that is, in regeneration as in a kind of image it appears how the Lord glorified His Human, or what is the same thing, made it Divine. For as the Lord altogether changed His Human state into Divine, so also the Lord with man, when he regenerates man, altogether changes his state, for he makes his old man new.

3297. Verses 24—26. *And her days were fulfilled to bring forth, and lo! twins were in her womb. And the first came forth, he was wholly red, like a hairy garment, and they called his name Esau. And after this, his brother came forth, and his hand took hold on the heel of Esau, and they called his name Jacob; and Isaac was a son of sixty years in her bearing them. Her days were fulfilled to bring forth, signifies the first state of effect: and lo! twins were in her womb, signifies that each (namely, good and truth) was conceived together: and the first came forth, he was wholly red, like a hairy garment, signifies the natural good of the life of truth: and they called his name Esau, signifies his quality: and after this his brother came forth, signifies truth: and his hand took hold on the heel of Esau, signifies the lowest of natural good to which it (namely, truth) adhered with some power: and they called his name Jacob, signifies the doctrine of natural truth: and Isaac was a son of sixty years in her bearing them, signifies the state of the Divine Rational (mind) at that time.*

3298. *Her days were fulfilled to bring forth.*—That hereby is signified the first state of effect, appears from the signification of days, as denoting states, see n. 23, 487, 488, 493, 893, 2788: these being fulfilled to bring forth, signifies the first state of effect; for to bring forth, in a spiritual sense, has respect to good and truth, and in this sense denotes their existence, see n. 2621, 2629. The case in regard to good and truth, is like that of man's natural offspring, in that they are conceived, are in the womb, are born, and afterwards grow up to maturity; after conception, the efficient, or conceived seed, begins to produce effect, which effect has place in the womb; when these states are fulfilled, and the time is near to bring forth, then the effect commences, and is called the first beginning of the effect, for then the offspring begins to act as from itself, and to exert itself in attaining to that essential estate, which is called the state of the effect.

3299. *And lo! twins were in her womb.*—That hereby is signified that both (namely, goodness and truth) were conceived together, appears from the signification of twins, as denoting both, namely, good which is represented by Esau, and truth which is represented by Jacob; and from the signification of being in the womb, as denoting conception, concerning which see above, n.

3293. In respect to each, namely, goodness and truth of the natural man, being conceived together, the case is this; whatsoever is born, derives its inmost from a father, and its external from a mother, and it is impossible that anything should have being unless it partake of each. The natural (mind) as to good is conceived from the good of the rational (mind) as a father, and as to truth is conceived of the truth of the rational as a mother, see n. 3286, 3288. It is goodness which gives life, but by truth. Each is called soul, but still goodness is principally soul, the truth clothing it as it were with a species of tender vessel or body, so that goodness is in truth. This is what is signified by twins being in the womb.

3300. *And the first came forth, he was wholly red as a hairy garment.*—That hereby is signified natural good of the life of truth, appears from the signification of coming forth, as denoting to be born; and from the signification of red, as denoting good of life, whereof we shall speak presently; and from the signification of a hairy garment, as denoting truth of the natural (mind), of which also we shall speak presently. His being the first, signifies, that good as to essence is prior, according to what was said above, n. 3299; mention is made also of a hairy garment, in order to signify that good is clothed with truth, as with a tender vessel or body, according to what was likewise said above, n. 3299; neither is anything else signified by garment in the Word, than something which invests (or clothes) another, wherefore also truths are compared to garments, see n. 1073, 2576. The reason why red signifies the good of life, is, because all good is of love, and essential love is celestial and spiritual fire, and is also compared to fire, and likewise called fire, see n. 933—936; it is also compared to blood, and is likewise called blood, see n. 1001; because each is red, therefore the good, which is of love, is signified by what is red, as may also appear from the following passages in the Word. “He shall wash his raiment in wine, and his covering in the blood of grapes, *his eyes are redder than wine*, and his teeth whiter than milk,” Gen. xlix. 11, 12; speaking of Judah, by whom is here meant the Lord, as may be manifest to every one; raiment and covering denote the Lord’s Divine Natural; wine and the blood of grapes denote the Divine Good and Divine Truth of the Natural; of the former it is said that its eyes are redder than wine, and of the latter that its teeth are whiter than milk; it is the conjunction of good and truth in the natural which is thus described: so in Isaiah, “Who is this that cometh from Edom, *red as to his apparel*, and his garments as of *one that treadeth in the wine-press*?” lxiii. 1, 2; where Edom denotes the Divine Good of the Lord’s Divine Natural, as will appear from what follows; red as to his apparel denotes the goodness from truth; his garments as of one that treadeth in the wine-press denote the truth from good; so in Jeremiah, “Her Nazarites were

whiter than snow, they were fairer than milk, *they were redder in bone than rubies*, the sapphire was their polishing," Lam. iv. 7; by Nazarites was represented the Lord as to His Divine Human, especially as to His Divine Natural; thus the good therein was represented by their being redder in bone than rubies. Inasmuch as red signifies good, especially the good of the natural (mind), therefore in the Jewish Church, where all and everything were representative of the Lord, and thence of his kingdom, consequently of goodness and truth, because the Lord's kingdom is derived from these principles, it was commanded that the covering of the tent should be of the "*skins of red rams*," Exod. xxv. 5; xxvi. 14; xxxv. 7, 23; xxxvi. 19: and also that the water of expiation should be made of the ashes of a burnt *red heifer*, Numb. xix. 2, and the following verses. Unless the color of red had signified somewhat celestial in the Lord's kingdom, it would never have been commanded as above, that the rams should be red, and the heifer red; that holy things were represented thereby, must be acknowledged by every one who accounts the Word holy. Inasmuch as the color of red has such a signification, therefore also the coverings of the tent were interwoven and tied up with loops of *scarlet, purple, and blue*, Exod. xxxv. 25.

As almost all expressions in the Word have an opposite sense, according to what has been frequently observed above, so also has red, in which case it signifies evil originating in self-love, and this also from this ground, because the lusts of self-love are compared to fire, and are called fire, see n. 934, 1297, 1527, 1528, 1861, 2446; in like manner they are compared to blood, and are called blood, see n. 374, 954, 1005; hence red in an opposite sense has such signification, as in Isaiah, "If your sins be as *scarlet*, they shall be white as snow; if they be *red as purple*, they shall be like wool," i. 18; so in Nahum, "The shield of the mighty ones of Belial is *become red*, the men of strength are *purpled*, in the *fire of torches* are the chariots in the day," ii. 3; so in the Apocalypse, "There appeared another sign in heaven, behold a *great red dragon*, having seven heads, and upon the heads seven diadems," xii. 3; again, "I saw, and behold a white horse, and he that sat thereon had a bow, and there was given him a crown, and he went forth conquering and to conquer; then *went out another horse red*, and to him that sat thereon it was given to take away peace from the earth, and that they should kill one another, and there was given unto him a great sword; afterwards there went forth a black horse, and lastly a pale horse, whose name was Death," vi. 2—8.

3301. That by a hairy garment is signified natural truth, appears from the signification of garment, as denoting such a thing as invests another, in the present case therefore denoting truth, because this invests (or clothes) good, for truth is a vesture, see n. 1073, 2576; or, what is nearly the same thing, truth is a

vessel receptive of good, see n. 1469, 1496, 1832, 1900, 2063, 2261, 2269; and also from the signification of hairy, as denoting the natural as to truth. Hair is occasionally mentioned in the Word, and therein signifies what is natural; the reason is, because hairs are excrescences in the ultimate parts of man, as also the natural mind is to his rational (mind) and the interiors thereof: it appears to man, during his life in the body, that the natural in him is all and everything, but this is so far from being true, that the natural is rather an excrescence from his internals, as hairs are from what belongs to the body; they proceed also in nearly the like manner from things⁷ internal; wherefore also those men, who in the life of the body have been merely natural, when in another life they are exhibited to the sight according to that state, appear hairy as to almost the whole face. Moreover, man's natural mind is represented by hair; when it is grounded in good, it is represented by decent and well-adjusted hair, but when it is not grounded in good, by unbecoming and dishevelled hair. It is in consequence of this representation, that hair in the Word signifies the natural, especially in regard to truth, as in Zechariah, "It shall come to pass in that day, the prophet shall be ashamed, a man by reason of his vision, when he hath prophesied, and they shall not put on a *hairy garment* that they may declare a lie," xiii. 4; where prophets denote those who teach truths, in the present case who teach falsities, see n. 2534; vision denotes truths, in the present case falses; a hairy garment denotes the natural man as to truth, and whereas there was not any truth, but only what was false, therefore it is said that they declare a lie: prophets were clothed with such raiment in order to represent natural truth as being external; therefore also Elijah the Tishbite, by reason of such clothing, is called a "*hairy man*," 2 Kings i. 8; and John, who was the last of the prophets, had raiment of "*camels' hair*," Matt. iii. 4; that camels denote scientifics in the natural man, may be seen, n. 3048, 3071, 3143, 3145; and that scientifics are the truths of the natural man, n. 3293. That hair signifies the natural man as to truth, appears manifest from the Nazarites, to whom it was commanded, that during all the days of their Nazariteship, "*No razor should pass upon their head*, until the days were fulfilled in which they should separate themselves to Jehovah, and then they should let down the hair of their head, and should then *shave the head of their Nazariteship* at the door of the tent of the congregation, and should put the hair upon the fire which was under the eucharistic sacrifice," Numb. vi. 5, 18, 19; the Nazarites represented the Lord as to His Divine Human, and thence they represented the man of the celestial Church, who is a likeness of the Lord, see n. 51, and the natural of that man by the hair; wherefore, when they were sanctified, they were to put off their natural old or former man, to which they were born, and were to put on the new man, which

was signified by this, that when the days were fulfilled, in which they should separate themselves to Jehovah, they should *put down the hair of their head*, and should place it on the fire beneath the sacrifice ; for the state of the celestial man is this, that he is principled in good, and by virtue of good knows all truths, and never thinks and speaks from truths concerning good, much less from scientifics, see n. 202, 337, 2715, 2718, 3246 ; moreover celestial men are such, that before they put off that state, they are in so strong a natural state as to truth, that they can engage in combat with the infernals, for it is truth, not good, which engages in combat, inasmuch as the infernals are not capable of the most distant approach to good ; that such is the quality of good and of truth, may be seen, n. 1950, 1951.

Hence it is evident whence Samson had strength *from his hair*, of whom it is thus written, "The angel of Jehovah appeared to the mother of Samson, saying, Lo, thou shalt conceive and bear a son, and *no razor shall come up upon his head, he shall be a Nazarite of God*, a child from the womb," Judges xiii. 3, 5 ; it is afterwards said, that he told Delilah, that *if he were shaven his strength would depart from him*, and he should be rendered weak ; and then, *when he was shaven*, that his strength departed, and the Philistines seized upon him ; and afterwards *when the hair of his head began to grow*, as he was shaven, that his strength returned, so that he removed the pillars of the house, Judges xvi. 1 to the end. Who does not see that in these particulars are contained heavenly arcana, which can be known to no one, unless he be instructed concerning representatives, namely, that the Nazarite had relation to the celestial man, and so long as he had hair, had relation to the natural (degree) of that man, who, as was observed above, is in truth so powerful and strong ? And whereas at that time all representatives, which were enjoined by the Lord, had such force and effect, hence Samson had his strength ; but he was not a sanctified Nazarite, such as those spoken of above, who had put on a state of good instead of a state of truth : hence the effect of his strength by reason of his hair was principally for this purpose, that he might represent the Lord, who, by virtue of the natural man as to truth, fought with the hells and subdued them, and this before He put on Divine Good and Truth also as to the natural man.

Hence likewise it is evident why it was required, "that the high priest, upon whose head the oil of anointing was poured, and his hand filled to put on raiment, *should not shave his head, and should not rend his clothes*," Lev. xxi. 10 ; and in like manner it was required of the priests the Levites, in treating of the new temple, that *they should not shave their heads, and let down their hair*, Ezek. xlv. 20, namely, that they might represent the Lord's Divine Natural as to truth which is grounded in good, and is called the truth of good. That hair signifies the natural (man)

as to truth, appears also from the prophetical parts of the Word, as in Ezekiel, "I have given thee as the bud of the field, whence thou hast increased and grown up to ornaments of ornaments, thy breasts are fashioned, and thy *hair* is grown," xvi. 7; speaking of Jerusalem, which in this chapter denotes the Ancient Church, which in process of time became perverted; the breasts fashioned denote natural good, the hair which was grown denotes natural truth. So in Daniel, "I saw until the thrones were cast down, and the Ancient of days sat, his raiment was like white snow, and *the hair of his head like clean wool*; his throne was as a flame of fire," vii. 9; and in the Apocalypse, "In the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the feet, and girt about the breasts with a golden girdle; his head and *hairs were white*, like white wool, like snow, and his eyes as a flame of fire," i. 13, 14; where white hairs like clean wool denote the Divine Natural as to truth. Truth itself in the Word, and in the rituals of the Jewish Church, was represented by white, and inasmuch as truth itself is from good, it is called clean wool. The reason why the representation of truth is by white, and of good by red, is, because truth has relation to light, and good to fire from whence light proceeds.

Hair, like other expressions in the Word, has also an opposite sense, and signifies the natural man as to truth perverted; as in Isaiah, "In that day shall the Lord shave by a hired razor, in the passages of the river, by the king of Ashur, *the head and the hairs of the feet*, and shall also consume the *beard*," vii. 20: so in Ezekiel, "Son of man, take to thee a sharp sword, take to thee a *barber's razor and draw it over thy head, and over thy beard*; afterwards take to thee balances of weight, and divide them; burn a third with fire in the midst of the city; smite a third with the sword round about it; and a third disperse to the wind; and thou shalt take thereof a few in number, and bind it in thy wings; lastly, thou shalt take thereof again, and cast it into the midst of the fire, and burn it with fire, whence fire shall go forth to the whole house of Israel," v. 1—4; hereby is representatively described, that there was no longer any natural truth interior and exterior, which is signified by hair and beard; that this was destroyed by concupiscencies, is signified by its being to be burnt with fire; that it was destroyed by reasonings, is signified by its being to be smitten with the sword round about; that it was destroyed by falses, is signified by its being to be dispersed to the wind: hereby is implied the same as what the Lord teaches in Matthew, where He says of the seed, which is truth, that "some fell amongst thorns, some on a rock, and some on the way," xiii. 1—9.

That hair signifies truths unclean and false which are those of the natural man, was also represented by this circumstance, that a woman who was to be married from amongst the prisoners of

the enemy, was to be led to the house, *the hair of her head to be shaved*, her nails to be pared, and the garments of her captivity to be removed, Deut. xxi. 12, 13; also from this circumstance, “that when the Levites were consecrated, the water of expiation was to be sprinkled upon them, and *they were to cause a razor to pass over all their flesh*, and were to wash their garments, and thus were to become pure,” Numb. viii. 7; and further from this, “that Nebuchadnezzar was driven away from man, that he might eat grass like oxen, and his body might be wet with the dew of heaven, *until his hair grew like that of eagles*, and his nails like those of birds,” Dan. iv. 30: and lastly from this circumstance, that in the leprosy the colors of the *hair and beard* should be observed, as white, reddish, yellow, and black; the same was to be observed in respect to the garments; and that he who was cleansed from the leprosy should shave away *all the hair of his head, beard, and eye-brows*, Levit. xiii. 1 to the end; xiv. 8, 9; whereby were signified things unclean and false grounded in what is profane, which is leprosy in the internal sense.

But baldness signified the natural man, in which is nothing of truth, as in Isaiah, “He is gone up to Bajith and to Dibon, the high places to weeping over Nebo, and Moab shall howl over Medba, *on all their heads shall be baldness, every beard shall be shaven*,” xv. 2: so again, “It shall come to pass that instead of well-set hair shall be *baldness*, and burning instead of beauty,” iii. 24. The circumstance of the boys who said to Elisha, *Go up thou bald-head, go up thou bald-head*, being torn in pieces by bears out of the wood, 2 Kings ii. 23, 24, represented those who blaspheme the Word, as if truth was not contained therein; for Elisha represented the Lord as to the Word, see n. 2762; hence also it is evident, how much representatives prevailed at that time.

3302. *And called his name Esau*.—That hereby is signified its quality, namely, the quality of the natural man as to good, appears from the signification of calling a name, or of calling by name, as denoting to know the quality of a person or thing, see n. 144, 145, 440, 768, 1754, 1896, 2009, 2724, 3006; and from this consideration, that names in the Word, how many soever are mentioned, in the internal sense signify things, see n. 1224, 1888; this is the case also in respect to Esau. That Esau signifies the Lord’s Divine Natural as to Divine Good at first conceived, appears from what has been already said, and from what follows concerning Esau, and also from other parts of the Word: but inasmuch as Esau and Edom have nearly the same signification, with this difference only, that Edom signifies the Divine Natural as to good, to which are adjoined the doctrinals of truth, therefore at the explanation of verse 31, where Esau is called Edom, by the divine mercy of the Lord, their signification will be confirmed by passages from the Word.

3303. *And after this his brother came forth.*—That hereby is signified truth, appears from the signification of brother, as denoting good, and also denoting truth, these being called brothers; that charity is the brother of faith, or good the brother of truth, may be seen, n. 367; so contrariwise, faith is the brother of charity, or truth the brother of good; also in the natural man, the affection of good is called brother, and the affection of truth, sister; see n. 3160; likewise husband and woman, and also man (*vir*) and woman; but this always in respect to the states concerned.

3304. *And his hand took hold on the heel of Esau.*—That hereby is signified the lowest of natural good to which with some power he adhered, appears from the signification of hand, as denoting power, see n. 878, and as being spoken of truth, n. 3091; and from the signification of taking hold of, as denoting to adhere to: and from the signification of heel, as denoting the lowest of what is natural, see n. 259; and from the representation of Esau, as denoting the good of the natural man, see n. 3302. Hence it is manifest, that by his hand taking hold of the heel of Esau, is signified the lowest of natural good, to which truth adhered with some power. With regard to this circumstance, that truth adhered with some power to the lowest good of the natural, the case is this; what is natural, or the natural man, when it is regenerated, has its conception as to goodness and truth from the rational, or through the rational from the spiritual, through this from the celestial, and through the celestial from the Divine; thus there is a succession of influx, which beginning from the Divine, and thus going on by gradations, is terminated in the lowest of the natural man, that is, in the worldly and corporeal. When the lowest natural is in any respect vitiated by what is hereditary from the mother, in this case truth cannot be united with good, but only adhere to it with some power, nor is truth united with good until that vitiation is expelled; this is the reason that good indeed is born with man, but not truth, and therefore infants are without any knowledge of truth, and truth is to be learned by them, and afterwards to be conjoined to good, see n. 1831, 1832; it is on this account also said, that they struggled together in the midst of her, that is fought together, see n. 3289.

Hence it is that from the first conception truth supplants good, as it is said of Jacob that he supplanted Esau, “Doth he not call his name Jacob, and hath *supplanted me these two times?*” Gen. xxvii. 36; and in Hosea, “To visit upon Jacob his ways, he will recompense him according to his works, *in the womb he supplanted his brother,*” xii. 2, 3. They who keep the mind fixed in historicals only, and cannot separate it thence, know no other than the particulars here mentioned, as well as those mentioned above, are a sort of preface to what happened afterwards between Esau and Jacob, in which notion they are also confirmed by what follows;

but such is the Word of the Lord, that things historical are in their series, and things spiritual, which belong to the internal sense, are in theirs, to the intent that the former may be viewed by the external man, but the latter by the internal, and thus there may be a correspondence between each, that is, the external man and the internal; and this by means of the Word, for the Word is the union of earth and heaven, as has been frequently shewn above; thus in every particular person, who is in a holy state whilst he reads the Word, there is an union of his external man which is on earth, with his internal man which is in heaven.

3305. *And they called his name Jacob.*—That hereby is signified the doctrine of natural truth, appears from the signification of calling a name, or of calling by name, as denoting quality, see above, n. 3302; the quality, which is represented by Jacob, is the doctrine of natural truth, as may appear from the representation of Esau, as denoting the good of life of natural truth, see n. 3300, and from the several passages in the Word where the name is mentioned: for there are two things which constitute the natural man, as there are two things which constitute the rational, yea, which constitute the whole man, one which belongs to life, the other which belongs to doctrine. What belongs to life is of the will, what belongs to doctrine is of the understanding; the former is called good, but the latter truth; this good is what is represented by Esau, but the truth by Jacob, or what is the same thing, the good of life from natural truth is what is represented by Esau, and the doctrine of natural truth is what is represented by Jacob; whether we speak of the good of life from natural truth, and the doctrine of natural truth, or of those who are therein, it is the same thing, for the good of life and doctrine of truth cannot be given without their subject, but must needs respect man as the subject in which they dwell and operate, otherwise they would be something abstract. Wherefore by Jacob are here signified those who are in the doctrine of natural truth.

They who abide merely in the sense of the letter of the Word, believe that by Jacob is meant all that people which was derived from Jacob, and therefore they apply to that people all those things which were spoken both historically and prophetically concerning Jacob; but the Word is Divine, principally in this, that all and everything contained therein do not respect one nation, or one people, but the universal human race, namely, that which is, which was, and which shall be; and what is still more universal, that is, the Lord's kingdom in the heavens, and in a supreme sense the Lord Himself: it is in consequence of this universal respect, that the Word is Divine: if it only had relation to one nation, it would then be human, and would have nothing more of what is Divine in it, than that there was holy worship subsisting amongst

that nation. That such holy worship did not exist with the people which is called Jacob, may be known to every one. Hence also it is evident, that by Jacob in the Word is not meant Jacob, nor by Israel, Israel, for in almost every part of the prophetic Word where Jacob is spoken of, mention is made also of Israel, and no one can know what is specifically understood by the one, and what by the other, unless by virtue of that sense which lies concealed under the letter, and contains in it the mysteries of heaven.

That by Jacob therefore is signified, in the internal sense, the doctrine of natural truth, or what is the same thing, those who are in that doctrine, of whatever nation they be, and that in a supreme sense the Lord is understood, may appear from the following passages, "The angel said unto Mary, Thou shalt conceive in the womb, and shalt bring forth a son, and shalt call his name Jesus; He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His Father David, so that He shall reign over *the house of Jacob* for ages, and of His kingdom there shall be no end," Luke i. 31—33. That in this passage by the house of Jacob is not here meant the Jewish nation or people, every one sees plainly, for the Lord's kingdom was not over that people, but over all the universe who are in faith towards Him, and by faith in charity. Hence it is manifest, that by Jacob, whom the angel mentions, is not meant the people of Jacob, consequently neither is the people of Jacob to be understood as spoken of in other parts of the Word, where mention is made of the seed of Jacob, of the sons of Jacob, of the land of Jacob, of the inheritance of Jacob, of the king of Jacob, and of the God of Jacob, which expressions so frequently occur in the Word of the Old Testament; the case is the same in respect to Israel, as may appear from the following passage in Matthew, "The angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child, and his mother, and flee into Egypt, that it might be fulfilled which was spoken by the prophet, saying, Out of Egypt have I called my son," ii. 13—15. In the prophet it is thus written, "*When Israel was a child then I loved him, and out of Egypt have I called my son,*" Hosea xi. 1. That Israel here means the Lord, is manifest; and yet from the sense of the letter it cannot be known, but that by the child Israel are meant the first descendants of Jacob, who came into Egypt and were thence called forth; the case is the same in other passages where mention is made of Jacob and Israel, although it does not appear from the sense of the letter; as in Isaiah, "Hear, *O Jacob My servant, and Israel whom I have chosen*, thus saith Jehovah thy Maker, and He that formed thee from the womb, who helpeth thee, Fear not, *My servant Jacob and Jeshurun whom I have chosen*, because I will pour

waters upon him that is thirsty, and rivers upon the dry ; I will pour my spirit upon thy seed, and my blessing upon thy sons ; this shall say I am Jehovah's and this *shall call himself by the name of Jacob*, and this shall write with his hand to Jehovah, and *shall surname himself by the name of Israel*," xliv. 1—3, 5 ; where Jacob and Israel manifestly denote the Lord, and the seed and sons of Jacob denote those who are in faith towards Him.

So in the prophetic declaration concerning the sons of Israel in Moses, "Joseph shall sit in the strength of his bow, and the arms of his hand shall be strengthened by the hands of the *mighty Jacob*, thence the shepherd *the stone of Israel*," Gen. xlix. 24 ; where the mighty Jacob and the stone of Israel manifestly denote the Lord : so in Isaiah, "My glory will I not give to another, attend to me, *O Jacob, and Israel called by me*, I am the same, I am the first, also I am the last," xlvi. 11, 12 ; where Jacob and Israel likewise denote the Lord. So in Ezekiel, "I will take the wood of Joseph, which is in the hand of Ephraim, and of the tribes of Israel his companions, and will add them upon him with the wood of Judah, and will make them into one wood, that they may be one in my hand : I will take *the sons of Israel* from amongst the nations whither they have departed, and I will gather them together from the places round about, and will bring them upon their own land, and will make them into one nation in the land in the *mountains of Israel*, and one king shall be to them all for a king, and they shall no longer be two nations, and shall no longer be divided again into two kingdoms : *my servant David* shall be a king over them, and they shall all have one shepherd : then they shall dwell upon the land which I have given to *my servant Jacob*, wherein your fathers dwelt ; they shall dwell upon it, they and their sons, and their sons' sons, even to eternity ; *David my servant* shall be a prince to them for ever : I will establish with them a covenant of peace, a covenant of eternity shall be with them ; I will give them, and I will multiply them, and will place my sanctuary in the midst of them for ever ; thus shall my habitation be with them, and I will be to them for a God, and they shall be to Me for a people, that the nations may know that I Jehovah sanctify *Israel*, and that my sanctuary is in the midst of them for ever," xxxvii. 19, 21, 22, 24—28. Here again it appears manifestly, that by Joseph, by Ephraim, by Judah, by Israel, by Jacob, and by David, are not meant those persons, but that in a supreme sense they mean Divine spiritual things, which are in the Lord, and which are the Lord's in His kingdom and Church.

That David was not to be their king and prince for ever, as it is said, must be obvious to every one, but that by David is meant the Lord, see n. 1888 ; it may also be known, that Israel shall

not be gathered together from amongst the nations whither he was dispersed, and that they shall not be sanctified, and the sanctuary placed in the midst of them for ever, as it is said, but that this was to be the case with those who are signified by Israel in a representative sense, and who, it is known, are all the faithful.

So in Micah, "In collecting I will collect *Jacob* all of thee, in gathering I will gather together the *remains of Israel*, I will place him together as the sheep of Bozrah," ii. 12; where the signification is the same as above: so again in Isaiah, "Jacob shall cause them that come to take root, *Israel* shall blossom and bud, and the faces of the world shall be filled with produce," xxvii. 6; where the sense also is the same as above: so again, "Thus saith Jehovah to the *house of Jacob*, who redeemed Abraham, *Jacob* shall not any longer be ashamed, and his faces shall not any longer grow pale, because in seeing his children, the work of Mine hands, they shall sanctify My name in the midst of him, and they shall sanctify the *holy one of Jacob*, and shall fear the *God of Israel*, and they that erred in spirit shall know understanding," xxix. 22—24. Again, in the same prophet, "Jehovah saith to his anointed Cyrus, whose right hand I have taken hold of, to bring the nations into subjection before him, and I will loose the loins of kings, to open gates before him, and the doors shall not be shut: I will go before thee, and will make crooked things straight, I will break the gates of brass, and cut in sunder the bars of iron, I will give thee the treasures of concealed places, and hidden riches of secret places, that thou mayst know that I Jehovah, *who, called thee by thy name, am the God of Israel*, for *Jacob My servant's sake*, and *Israel* Mine elect; I have called thee by thy name, I have surnamed thee when thou didst not know Me," xlv. 1—4: where the subject treated of is manifestly concerning the Lord.

So in Micah, "In the extremity of days the mountain of the house of Jehovah shall be established on the head of the mountains, and many nations shall go and say, Come, and let us go up to the mountain of Jehovah, and to the *house of the God of Jacob*, that He may teach us of His ways, and we will go in his paths, for out of Zion shall go forth doctrine, and the Word of Jehovah from out of Jerusalem," iv. 1, 2. And in David: "Jehovah loveth the gates of Zion better than all the *habitations of Jacob*, glorious things shall be preached in thee, O city of God," Psalm lxxxvii. 2, 3. And in Jeremiah, "They shall serve Jehovah their God, and *David their king*, whom I will raise up for them; and fear not thou *my servant Jacob*, and be not afraid O Israel, because behold I preserve thee from afar," xxx. 9, 10. Again in Isaiah, "Attend, O islands, unto me, and hearken, O people, from afar, Jehovah hath called me from the womb, from the bowels of my mother he hath remembered my name, and hath

said unto me, *Thou Israel art my servant*, in whom I will be rendered glorious," xlix. 1-3. Again, in the same prophet, "Then shalt thou be delighted upon Jehovah, and I will raise thee up into the high places of the earth, and will feed thee with the *inheritance of Jacob*," lviii. 14. Again, in the same prophet, "I will bring forth *seed out of Jacob*, and an heir of my mountains out of Judah, that mine elect may possess him, and my servants may dwell there," lxxv. 9.

In all these passages by Jacob and Israel, in a supreme sense, is meant the Lord, and in a representative sense the Lord's spiritual kingdom, and the Church, which is the Church by virtue of the doctrine of truth and life of good; by Jacob those who are in the externals of that Church; and by Israel those who are in the internals. From the above and many other passages it may appear, that by Jacob is nowhere meant Jacob, neither by Israel, Israel, as neither by Isaac, Isaac, nor by Abraham, Abraham, where those names are mentioned, as in Matthew, "Many shall come from the east and west, and shall sit down with *Abraham*, and *Isaac*, and *Jacob*, in the kingdom of heaven," viii. 11; and in Luke, "Ye shall see *Abraham*, *Isaac*, and *Jacob*, and all the prophets, in the kingdom of God," xiii. 28; and again, "Lazarus was carried by the angels into *Abraham's bosom*," xvi. 22; for in heaven they know nothing of Abraham, Isaac, and Jacob, and when those names are read by man, they have no perception of anything but of the Lord as to His Divine, and His Divine Human. So when a man reads of sitting down with Abraham, Isaac, and Jacob, they have a perception of being with the Lord; and when a man reads of being in Abraham's bosom, they have a perception of being in the Lord. It was thus expressed, because a man at that time was so far removed from things internal, that he knew no other, neither was he willing to know any other, than that all things in the Word were according to the letter. And when the Lord spake with them according to the letter it was that they might receive faith, and also that there might be at the same time an internal sense within, by which there might be the conjunction of man with Himself. This being the case, it may plainly appear what is signified in the Word of the Old Testament by the God of Jacob, and by the Holy One of Israel, that is, the Lord Himself. That the God of Jacob is the Lord, may be seen, 2 Sam. xxiii. 1; Isaiah ii. 3; xli. 21; Micah iv. 2; Psalm xx. 1; xlv. 7; lxxv. 9; lxxvi. 6; lxxx. 1, 4; cxxxiv. 8; cxiv. 7; cxxxii. 2; cxlv. 5. That the Holy One of Israel is the Lord, may be seen, Isaiah i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; xxix. 19; xxx. 11, 12, 15; xxxi. 1; xxxvii. 23; xli. 14, 16, 20; xliii. 3, 14; xlv. 11; xlvii. 4; xlviii. 17; xlix. 7; liv. 5; lv. 5; lx. 14; Jer. l. 9; Ezek. xxxix. 7; Psalm lxxi. 22; lxxxix. 18.

3306. *And Isaac was a son of sixty years in her bearing them.*

—That hereby is signified the state of the rational man at that time, may appear from what was said above concerning numbers, n. 3252, 3275. What is involved in the number sixty, may appear from the simple numbers of which, by multiplication, it is composed, namely, five and twelve, for five times twelve is sixty; what is signified by five may be seen, n. 649, 1686; what by twelve, n. 3272; also from the simple numbers six and ten, for six times ten is sixty; what is signified by six, may be seen, n. 720, 737, 900; and what by ten, n. 576, 2284, 3107; likewise from the numbers two and thirty, for twice thirty is sixty; what two signifies, may be seen, n. 720, 900, 1335, 1686; and what thirty, n. 2276. The number sixty, as being composed of these numbers, involves the things signified thereby in their order, all which things are the state wherein the Lord's Divine Rational was at that time; these things are manifest before the angels in a clear light from the Lord, but before man, especially one who does not believe that numbers in the Word have a hidden signification, they cannot be explained, as well by reason of incredulity, as because so many contents cannot be reduced into a series adequate to man's comprehension.

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3307. Verses 27, 28. *And the boys grew up, and Esau was a man skilful in hunting, a man of the field: and Jacob was an upright man (vir integer), inhabiting tents. And Isaac loved Esau, because venison was in his mouth, and Rebecca loved Jacob. The boys grew up, signifies the first state: and Esau was a man skilful in hunting, signifies good of life derived from truths sensual and scientific: a man of the field, signifies good of life derived from doctrinals: and Jacob was an upright man, signifies truth: dwelling in tents, signifies worship thence derived: and Isaac loved Esau, because venison was in his mouth, signifies that the Divine Good of the Lord's Divine Rational loved the good of truth: and Rebecca loved Jacob, signifies that the Divine Truth of the Divine Rational loved the doctrine of truth.*

3308. *The boys grew up.*—That hereby is signified the first state, namely, of the conjunction of goodness and truth, appears from the signification of growing up, when it is spoken of goodness and truth, in respect to birth and progress, as denoting the first state of the latter, namely, the first state of progress, concerning which more will be said presently; and from the signification of the boys, as denoting goodness and truth, for goodness is represented by the boy Esau, and truth by the boy Jacob, as was shewn above. In regard to goodness and truth, the case is the same as in regard to natural offsprings, in that they are conceived, are in the womb, are born, grow up, and also increase in age even to the last. In respect to conception, being in the womb, and being born, these belong to the state of birth. But in respect to growing up, and increasing in age even to the

last, this belongs to the state of progress. The state of progress succeeds from nativity, and is the state of the conjunction of goodness and truth, the first of this state is what is here signified by growing up. This state commences instantly after nativity, and is continued even to the last state of life, and with those who are in good, after the life of the body to eternity; the angels thus are continually being perfected.

3309. *And Esau was a man skilful in hunting.*—That hereby is signified the good of life derived from truths sensual and scientific, appears from the representation of Esau, as denoting the good of life, concerning which see above; and from the signification of a man skilful in hunting, as denoting those who are in the affection of truth, of which we shall speak presently. A skilful man is spoken of the affection of truth, or of those who are in the affection of truth; whereas venison signifies truths themselves, but truths belonging to the natural man from which are derived good works; and inasmuch as the truths of the natural man are those which are called scientific truths, see n. 3293, and scientific truths are principally of two kinds, or of two degrees, namely, sensual and scientific, therefore both are here signified by venison.

Sensual truths are those in which children are, scientific are those in which the same persons are when they grow up; for no one can be in scientific truths, unless he be first in sensual truths, inasmuch as the ideas of the former are procured from the latter; from these afterwards may be learned and comprehended truths still more interior which are called doctrinal truths, and which are signified by a man of the field, whereof we shall speak presently. The reason why by venison are signified truths sensual and scientific, in which they are instructed, and by which they are affected, who are in the good of life, is, because venison, in an extended sense, denotes those things which are taken by hunting, as rams, kids, goats, and the like, and that these denote spiritual good, may be seen, n. 2188, 2830; and also because the arms used in hunting, which were quivers, bows, and darts, denote doctrinals of truth, see n. 2685, 2686, 2709. That such are the things which are signified by venison, may appear from what is said to Esau, by his father Isaac, chap. xxvii. following, "Take, I pray, *thine arms*, thy *quiver*, and thy *bow*, and go forth into the field, and hunt me venison, and make me savoury meat, such as I have loved," verses 3, 4; and to Jacob, who is there taken for Esau, in the same chapter, "Bring to me, that *I may eat of my son's venison*, that my soul may bless thee," verse 25; whence it is manifest what is signified by venison.

Hence it is, that to hunt denotes to teach, and also to persuade, and this in each sense, namely, from the affection of what is true, and from the affection of what is false; from the

affection of truth in Jeremiah, "I will bring them back upon their land which I have given to their fathers; behold I send to many fishers, and they shall fish them; and after this I will send to *many hunters*, and they shall *hunt them*, upon every mountain, and upon every hill, and from the holes of the rocks," xvi. 15, 16; where fishers denote those who teach from sensual truths, see n. 40, 991; and hunters those who teach from scientific truths, and also from doctrinals; upon every mountain and upon every hill, denotes the teaching of those who are in the affection of good and in the affection of truth; that mountain and hill have such a signification, may be seen, n. 795, 799, 1430; the like is implied by hunting in the field, as in Gen. xxvii. 3. That to hunt denotes also to teach and persuade from the affection of what is false, appears from the following passage in Ezekiel, "Behold I am against your pillows, wherewith *ye there hunt souls* to make them fly away, and I will tear off your coverings, and will deliver my people out of your hand, and they shall be no longer in your hand for *hunting*," xiii. 18—21; concerning the signification of hunting in this sense, see n. 1178; but to this kind of hunting, nets are commonly attributed.

3310. That *a man of the field* signifies goodness of life derived from doctrinals, appears from the signification of field; in the Word frequent mention is made of earth, of ground, and of field: and by earth, when applied in a good sense, is signified the Lord's kingdom in the heavens and in the earths, consequently the Church, which is the Lord's kingdom in the earths; the same is signified by ground, but in a more confined sense, see n. 566, 662, 1066—1068, 1262, 1413, 1733, 1850, 2117, 2118, 2928; the same is also signified by field, but in a sense still more confined, see n. 368, 2971; and whereas the Church is not the Church by virtue of doctrinals, only so far as those doctrinals have respect to the good of life as to their end, or, what is the same thing, so far as those doctrinals are conjoined with the good of life, therefore by field is signified principally the good of life. In order that such goodness of life may be goodness constituent of the Church, there must be doctrinals derived from the Word, and implanted in that good; without such doctrinals, it is indeed the good of life, but not as yet constituent of the Church, consequently, not as yet truly spiritual, except only as to its capacity of becoming so, as is the case with the good of life amongst the Gentiles, who have not the Word, and therefore are ignorant of the Lord.

That field denotes the good of life, wherein are to be implanted the things of faith, that is, spiritual truths which are of the Church, may appear manifestly from the Lord's parable in Matthew concerning the sower, "A sower went out to sow his seed: and whilst he sowed, some fell upon the hard way, and the fowls

came and devoured them up ; some fell upon stony places, where they had not much ground, and quickly they sprang up, because they had no deepness of earth ; and when the sun was up, they were scorched, and because they had no root, they withered away ; and some fell among thorns, and the thorns sprang up and choked them ; but others fell into good earth, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold : who hath an ear to hear, let him hear," xiii. 4—9 ; Mark iv. 3—9 ; Luke viii. 5—8 ; in this passage mention is made of four kinds of earth or ground in the field, that is, in the Church ; that the seed here spoken of is the Word of the Lord, consequently, truth, which is said to be of faith, and that the good earth is the good which is of charity, is evident, for it is the good in man which receives the Word ; the hard way is what is false ; the stony is truth which has not its root in good ; thorns are evils.

With respect to the goodness of life derived from doctrinals, which is signified by a man of the field, the case is this ; they who are regenerated, first do good from doctrinal truths, for of themselves they do not know what good is, but learn it from the doctrinals of love and charity, whereby they are taught who the Lord is, who is their neighbor, what love is, and what is charity, consequently, what goodness is. When they are in this state, they are in the affection of truth, and are called *men of the field* ; but afterwards, when they are regenerated, they do not do good from things doctrinal, but from love and charity, for then they are in the very goodness itself which they have learnt by doctrines, and in this case are called *people of the field* [*homines agri*]. This may be illustrated by the case of a person who by nature inclines to adulteries, to theft, and to murder, but who learns from the commandments of the Decalogue that such evils are from hell, and in consequence thereof abstains from them ; in this state he is affected by the commandments because he is afraid of hell, and learns from the commandments, and in like manner from many other parts of the Word, how he ought to direct his life ; in this case, when he does good, he does it from the commandments ; but when he is in good, he begins then to be averse to the evils of adultery, theft, and murder, to which he was before inclined ; and when he is in this latter state, he no longer does good from the commandments, but from goodness itself which then influences him. Such a person, in the former state, learns goodness from truth, in the latter state *he teaches truth from goodness*.

This is the case also with spiritual truths, which are called doctrinal truths, and are still more interior commandments. For doctrines are the interior truths which belong to the natural man ; the first truths are sensual, the next are scientific, the interior are doctrines ; these latter truths are founded upon scientific truths,

insomuch that man can form and retain no idea, notion, or conception of them except from scientifics. But scientific truths are founded upon sensual truths, for without sensual truths, scientific truths cannot be comprehended by man; these latter truths, that is, the scientific and sensual, are what are signified by a man skilful in hunting; but doctrines are what are signified by a man of the field; thus they succeed in order with man. Wherefore, until a man is in adult age, and by sensual and scientific truths is in doctrinals, he cannot be regenerated, inasmuch as he cannot be confirmed in the truths of doctrine, except by ideas derived from things sensual and scientific. There is nothing existing with man in his thought, even as to the most mysterious tenet of faith, which has not with it a natural and sensual idea, although man is in general ignorant of the quality of such ideas; but in another life, if he desires it, it is presented to view before his understanding, and even before his sight, if he is very eager to see it, for in another life, howsoever incredible it may appear, such things may really be presented to ocular view.

3311. *And Jacob was an upright man.*—That hereby is signified truth, appears from the representation of Jacob, as denoting the doctrine of natural truth, see n. 3305; and from the signification of upright, as spoken of those who are in truth, consequently as spoken of truth, see n. 612.

3312. *Inhabiting tents.*—That hereby is signified worship thence derived, appears from the signification of tents, as denoting the holy state of love, and consequently of worship, see n. 414, 1102, 2145, 2152. The reason why tents signify the holy state of worship, is, because in the most ancient time, the man of the Church, who was in love to the Lord, and thence in holy worship, dwelt in tents, and therein performed his holy worship; and whereas at that time the holy state of love and of consequent worship began to be represented by tents, therefore it was commanded that they should make a tent according to the pattern shewn to Moses in Mount Sinai, and should therein perform their Divine Worship. Hence also the feast of tabernacles, and their dwelling in tents on the occasion, was instituted by reason of the representation of holy worship belonging to the man of the celestial Church; and hence it is evident, that by inhabiting tents is signified worship.

3313. *And Isaac loved Esau because venison was in his mouth.*—That hereby is signified that the Divine Good of the Divine Rational man loved the good of truth, appears from the representation of Isaac, as denoting the Lord's Divine Rational as to Divine Good, see n. 3012, 3013, 3194, 3210; and from the representation of Esau, as denoting the Lord's Divine Natural man as to good therein, see n. 3300, 3302, and what follows concerning Edom, and from the signification of venison, as denoting goodness of life derived from natural truths, see n. 3309; in his mouth,

signifies that it was his natural affection; for in the Word, that is said to be in the heart which is interior and proceeds from good, and that to be in the mouth, which is exterior and proceeds from truth; and whereas the good of truth, which is here represented by Esau, and is signified by venison, is exterior good, namely, in the natural affection proceeding from truth, therefore it is said to have been in Isaac's mouth.

3314. *And Rebecca loved Jacob.*—That hereby is signified that the Divine Truth of the Divine Rational man loved the doctrine of truth, appears from the representation of Rebecca, as denoting the Divine Truth of the Divine Rational, see n. 3012, 3013, 3077, and the whole preceding chapter, where Rebecca is treated of; and from the representation of Jacob as denoting the doctrine of natural truth, and in a supreme sense the Lord's Divine Natural as to truth, see n. 3305. With respect to the Divine Good of the Divine Rational mind loving the good which belonged to the natural mind, and the Divine Truth of the Divine Rational loving the truth which belonged to the natural, the case is this:—it is good and truth which constitute the rational; and it is also good and truth which constitute the natural. The good of the rational flows in without truth, thus immediately into the good of the natural, and also by truth, thus mediately; whereas the good of the rational mind flows in through the truth of the rational into the truth of the natural, thus mediately, and also through the good of the natural into the truth of the same, thus also mediately: hence it is, that the conjunction of the good of the rational with the good of the natural is closer than with the truth thereof, which conjunction is signified by Isaac's loving Esau. And that the conjunction of the truth of the rational with the truth of the natural is closer than with the good thereof, which conjunction is signified by Rebecca's loving Jacob.

These things indeed are of such a nature, as not to be apprehended without difficulty, especially on this account, because the world in general, and even the learned part of it, is in utter ignorance of the subject as to its most common and obvious propositions, as that the rational mind is distinct from the natural mind, and that it is good and truth which constitute the rational, and which constitute also the natural. Still less is it known, that the rational flows into the natural, to the intent that man may be capable of thinking and of willing accordingly; and as these propositions which are most common and obvious, are unknown, the influx above spoken of must needs be of difficult apprehension. Nevertheless these are things which the angels see in a clear light, and in which they perceive innumerable particulars, and this with delight, whensoever it is given them to think of the Lord's Divinity, and at the same time of His Divine Humanity. Man also, who is in good, and in whom there is somewhat angelic during his abode in the body, is gifted with

some light from the Lord on these and similar subjects : but he who is not in good, feels an irksomeness in thinking on such things, and the more so in proportion as he thinks of them in the way of application to the Divinity belonging to the Lord's Humanity. It is better, therefore, that persons of this latter description should turn their thoughts from such considerations, inasmuch as they do not comprehend them, yea, they reject them, saying in their hearts, What is this to me? It will neither promote my honor nor my gain.

3315. Verses 29, 30. *And Jacob boiled pulse, and Esau came from the field, and he was weary. And Esau said to Jacob, Cause me to sup, I pray, of the red, this red, because I am weary ; therefore he called his name Edom. Jacob boiled pulse,* signifies a heap of doctrinal truths : *and Esau came from the field,* signifies application to the good of life. *And he was weary,* signifies a state of combat. *And Esau said to Jacob,* signifies the Lord's perception from the good of the natural (mind). *Cause me to sup, I pray, of the red,* signifies the desire for doctrinal truths : *this red,* signifies what is apparently good : *because I am weary,* signifies here, as before, a state of combat : *therefore he called his name Edom,* signifies his quality thence derived as to good, to which were adjoined the doctrinals of truth.

3316. *Jacob boiled pulse.*—That hereby is signified he formed a heap of doctrinal truths, appears from the representation of Jacob, as denoting the doctrine of natural truth, see n. 3305, consequently the doctrines which are in the natural man, and from the signification of pulse, as denoting an heap of such things ; to boil, denotes here to heap up, for the expression in the original tongue is proper to pulse, as if it had been said, *He pulsed pulse*, that is, heaped it together. It is the first state of the conjunction of good and truth which is described in this verse and in the following, to the end of this chapter. The first state of man who is regenerated, or with whom truth is conjoined to good, is, that first of all in his natural man, or in its store-house, which is called the memory, there are heaped up together doctrines of truth without any determinate order : the doctrinal truths which are thus heaped up may be compared to any heap of materials indigested and uncompounded, and as it were to a kind of chaos ; but this is done to the end that they may be reduced to order, for whatsoever is to be reduced to order, is at first in this state of confusion, and this is what is signified by the pulse which Jacob boiled, that is, heaped together.

These doctrinals are not of themselves reduced to order, but by the good which flows into them, and according to the quantity and quality of the good which acts upon them, such is the quantity and quality to which they are reduced. When good first longs after and desires those doctrines, to the end that it may conjoin them to itself, it appears under a species of affection of truth ;

these are the things which are signified by what Esau said to Jacob, "Cause me to sup, I pray, of the red, this red." This signification of these words appears indeed very remote from the sense of the letter, but still, when these words are read by a man, and are apprehended by him according to the sense of the letter, the angels, who are then present with him, have no idea at all of pulse, or of Jacob, or of Esau, or of what is red, or of supping of what is red, but instead thereof have a spiritual idea, which is altogether different, and remote from such natural idea, and into this spiritual idea the above words are instantly turned. The case is the same with other passages in the Word; as, for example, when the expression bread is read, the angels have no perception of bread, but instantly, instead of bread, they have a perception of celestial love, and of whatever belongs to celestial love, that is, to love to the Lord; and when the expression wine is read, they have no perception of wine, but instead of wine they have a perception of spiritual love, and of whatever belongs to such love, that is, to charity towards their neighbor; so when the expression pulse is read, they have no perception of pulse, but of doctrines not yet conjoined to good, thus of a confused heap thereof.

Hence it may appear what, and of what quality, are the thought and perception of angels, and how remote they are from the thought and perception of man. If a man thought in like manner, whilst he is in a state of sanctity, as whilst he is at the Holy Supper, and instead of bread had a perception of love to the Lord, and instead of wine had a perception of love to his neighbor, he would then be in like thought and perception with angels, who would in such case approach nearer to him, till at length they might be able to consociate their thoughts, but this only so far as man was at the same time in goodness.

That pulse signifies a heap of things unregulated, may also appear from what is said of the sons of the prophets, and of Elisha, in the Book of Kings, "Elisha returned to Gilgal, and there was a famine in the land, and the sons of the prophets were sitting before him; and he said to his boys, Set on the great pot, and *boil pulse* for the sons of the prophets; and there went out one into the field to gather herbs, and he found a vine of the field and gathered from it wild gourds his garment full, and came and cut them in pieces into the *pot of pulse*, because they knew not, and poured out to the men to eat, and it came to pass, in eating of the *pulse*, they cried out and said, There is death in the pot, O man of God, and they could not eat. And he said, Take ye fine flour, and he put it into the pot, and said, Pour out for the people, and they did eat, and there was no evil thing in the pot," 2 Kings iv. 38—41. These words, in the internal sense, have a signification altogether different from what appears in the sense of the letter; a famine in the land, according to the

internal sense denotes a scarcity of the knowledges of goodness and of truth, see n. 1460; the sons of the prophets denote those who teach, see n. 2534; pulse denotes a heap of things scientific ill-connected together; fine flour denotes truth which is derived from good, or what is spiritual derived from what is celestial, see n. 2177. Thus by Elisha's putting fine flour into the pot, and there being then no evil in it, is signified that the heap of ill-connected scientifics was amended by spiritual truth from the Word of the Lord, for Elisha represented the Lord as to the Word, see n. 2762. Without this spiritual sense, the relation concerning pulse, and the change wrought by fine flour, would not have been worthy to be recorded in the most holy Word. It was for the sake of the things represented thereby, that this miracle was wrought, as also the rest of the miracles mentioned in the Word, all which involve in them things Divine.

3317. *And Esau came from the field.*—That hereby is signified studious application to the good of life, appears from the representation of Esau, as denoting the good of the life of natural truth, see n. 3300; and from the signification of coming from the field, as denoting the studious application to goodness; for to meditate in the field, is to think in a state of good, see n. 3196, for field denotes goodness which is of the Church, see n. 2971.

3318. *And he was weary.*—That hereby is signified a state of combat, may appear from the signification of being weary, or of weariness, as denoting a state after combat, in the present case a state of combat, because the subject treated of is concerning the conjunction of goodness with truth in the natural man. That being weary here signifies a state of combat, cannot appear except from the series of things treated of in the internal sense, and especially from this consideration, that goodness cannot be joined with truth in the natural man without combats, or, what is the same thing, without temptations: in order that it may be known how this case is in respect to man, it may be expedient briefly to explain it. Man is nothing else but an organ, or vessel, which receives life from the Lord, for man does not live from himself, see n. 290, 2021, 2536, 2706, 1954, 2886—2889, 3001. The life, which flows into man from the Lord, is from His Divine Love. This love, or life thence derived, flows in and applies itself to the vessels which are in man's rational (mind) and in his natural (mind). These vessels with man are in a contrary situation in respect to the influent life in consequence of the hereditary evil in which man is born, and of the actual evil which he procures to himself. But in proportion as the influent life can dispose the vessels to receive it, so far it does dispose them. These vessels in the rational man, and in his natural (mind), are the things which are called truths, which in themselves are nothing but perceptions of the variations of the forms of those vessels, and of the changes of state, according to which, in divers manners, the variations

exist, which are effected in the most subtle substances, by methods inexpressible, see n. 2478. Goodness itself, which has life from the Lord, or which is life, is what flows in and disposes to orderly arrangement : when, therefore, these vessels, which are variable as to forms, are in a contrary position and direction in respect to the influent life, as was said, it may be evident that they must be reduced to a position according to the influent life, or in compliance therewith ; this can in nowise be effected so long as man is in that state in which he is born, or to which he has reduced himself, for in this case the vessels are not obedient, being obstinately repugnant, and opposing with all their might the heavenly order, according to which the influent life operates ; for the good which moves them, and with which they comply, is the good of self-love and the love of the world, which good, by reason of the crass principle of heat wherewith it is influenced, causes in them such a repugnant quality. Wherefore, before they can be rendered compliant, and be made meet to receive anything of the life of the Lord's love, they must be softened ; this softening is effected by no other means than by temptations ; for temptations remove what belongs to self-love, and to contempt of others in comparison with ourselves, consequently whatever belongs to self-glory, and also to hatred and revenge thence arising ; when, therefore, the vessels are somewhat tempered and subdued by temptations, then they begin to be yielding to, and compliant with, the life of the Lord's Love, which is continually flowing in with man.

Hence then it is, that good begins to be conjoined to truths, first in the rational man, and afterwards in the natural ; for truths, as was observed, are nothing else but perceptions of the variations of the form according to states which are continually changing, and perceptions are from the life which flows in ; this is the reason why man is regenerated, that is, is made new by temptations, or, what is the same thing, by spiritual combats, and that he is afterwards gifted with another temper or disposition, being made mild, humble, simple, and contrite in heart. From these considerations, then, it may appear what use temptations promote, that is, this, that good from the Lord may not only flow in, but may also dispose the vessels to obedience, and thus conjoin itself with them : that truths are vessels receptive of good, may be seen, n. 1496, 1832, 1900, 2063, 2261, 2269. In the present passage, therefore, as the subject treated of is concerning the conjunction of goodness and truth in the natural man, and as the first beginning of conjunction exists by combats, which are the combats of temptations, it may appear plain, that by the words *he was weary* is signified a state of combat.

But as to what respects the Lord, of Whom this passage treats in the supreme sense, He, by the most grievous temptation combats, reduced all things in Himself into Divine Order, insomuch that there remained nothing at all of the human which he had

derived from the mother, see n. 1444, 1573, 2159, 2574, 2649, 3036; so that He was not made new as another man, but altogether Divine, for man, who is made new by regeneration, still retains in himself an inclination to evil, yea, is essential evil, but is withheld from evil by an influx of the Life of the Lord's Love, and this by exceedingly strong power; whereas the Lord entirely cast out every evil which was hereditary in Him from the mother, and made Himself Divine, even as to the vessels, that is, as to truths; this is what is called in the Word Glorification.

3319. *And Esau said to Jacob.*—That hereby is signified the Lord's perception from the good of the natural man, appears from the signification of saying, as denoting to perceive, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862; and from the representation of Esau, as denoting the Lord as to the good of the natural man, see n. 3300, 3302, and in what follows concerning Edom; and from the representation of Jacob, as denoting the truth of the natural, see n. 3305, concerning which is the perception.

3320. *Cause me, I pray, to sup of the red.*—That hereby is signified a desire for doctrinal truths; and that *this red* signifies what is apparently good, appears from the signification of supping as denoting to be communicated and conjoined, see n. 3089; hence this expression, "Cause me to sup, I pray," denotes to desire the conjunction of truth or of doctrines with himself; and from the signification of red, as denoting good, see n. 3300, in the present case what is apparently good, because doctrinals, howsoever arranged, appear as good in the external form, although inwardly they are a confused heap, see n. 3316. The reason why these things are mentioned, is, because hence Esau had the name Edom; for red in the original tongue is called Edom, and that for this purpose that by Edom may be signified the good, to which are adjoined the doctrines of truth.

3321. *Because I am weary.*—That hereby is signified a state of combat, appears from the signification of being weary, or of weariness, as denoting a state of combat, see n. 3318; the reason why mention is here again made of being weary, is for the sake of confirmation, that the conjunction of good with truth in the natural mind is effected by spiritual combats, that is, by temptations. In regard to the conjunction of goodness with truth in the natural mind, the case in general is this, that man's rational mind receives truths before the natural mind, and this is to the intent, that the Lord's Life, which, as was observed, is the Life of Love, may flow in through the rational into the natural, and dispose this latter, and reduce it to obedience: for the rational is of a purer nature, and the natural more crass or gross, or what is the same thing, the former is interior, and the latter exterior; and it is according to an order which may be known, that the former is capable of flowing into the latter, but not the latter into

the former. Hence it is, that man's rational can be accommodated to truths, and receive them, before his natural, as may manifestly appear from this consideration, that the rational man, in the course of regeneration, combats much with the natural, or, what is the same thing, the internal man with the external; for the internal man, as is also known, can see truths, and also will them, whilst the external refuses assent, and resists. For in the natural man there are things scientific which are in a great measure derived from the fallacies of the senses, and which, notwithstanding their being false, he believes to be true. There are also things innumerable which the natural man does not comprehend, he being respectively in shade and darkness, and what he does not comprehend he believes either not to exist, or not to be so. There are likewise many lusts belonging to self-love and the love of the world, and whatever things favour these lusts, he calls truths: and when man yields up the dominion thereto, all things thence derived are contrary to spiritual truths.

Besides these things, there are in the natural man reasonings grounded in false ideas impressed from infancy: moreover, the things which are in the natural man are apprehended manifestly by the senses, but not so the things which are in the rational man until the material body is put off. This also operates as a reason why he believes what affects the natural senses to be all, and what does not affect them to be scarcely anything. Such causes as these, and several others which might be mentioned, tend to produce this effect, that the natural man receives truths much later and with greater difficulty than the rational man. Hence arises combat, which continues for a considerable time, and does not cease until the vessels recipient of good in the natural man are softened by temptations, as was shewn above, n. 3317; for truths are nothing else but vessels receptive of good, see n. 1496, 1832, 1900, 2063, 2261, 2269, which vessels are harder in proportion as a man is more fixedly confirmed in the things just now mentioned; and the more fixedly he is confirmed therein, so much the more grievous is the combat in case he is to be regenerated. This, then, being the case with the natural man, that the conjunction of truths with goodness therein is effected by temptation-combats, it is therefore here again said, "I am weary."

3322. *Therefore he called his name Edom.*—That hereby is signified his quality thence derived as to good, to which are adjoined the doctrinals of truth, appears from the signification of calling a name, or of calling by name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006; and from the representation of Edom. In the Word throughout, mention is made of Esau, and also of Edom, and by Esau is signified the good of the natural mind, before the doctrinals of truth are fully

joined to that good, and also the good of life derived from influx out of the rational mind. And by Edom is signified the good of the natural to which are adjoined the doctrines of truth.

But in an opposite sense, Esau signifies the evil of self-love, before false ideas are so fully adjoined to that evil; and Edom signifies the evil of that love, when those false ideas are adjoined to it. Several names in the Word have also an opposite sense, as has been often shewn above, by reason that what is good and true in the Church, in process of time degenerates into what is evil and false by various adulterations. That such things are signified by Esau and Edom, may appear from the following passages, "Who is this that cometh from *Edom*, with dyed garments from *Bozrah*, glorious in His apparel, walking in the multitude of His strength; wherefore is He *red* as to His apparel, and His garments as of one that treadeth the wine-press; I have trodden the wine-press alone, and of the people there was no man with Me; I looked around but there was none to help, and I was amazed and there was none to support, and My own arm saved Me," Isaiah lxiii. 1—3, 5; where it is very evident that Edom is the Lord: and that He is the Lord as to the Divine Good of the Divine Natural mind, is manifest, inasmuch as the subject treated of is concerning the conjunction of goodness and truth in the Lord's Humanity, and concerning the temptation-combats whereby He conjoined them. That garments in this passage are truths of the natural man, or truths of a respectively inferior order, may be seen, n. 2576; and that red denotes the good of the natural mind, n. 3300; that the Lord by His own power, through temptation-combats, conjoined truths to good in the natural mind, is described by His treading the wine-press alone, and by what is added, that of the people there was no man with Him, I looked around but there was none to help, I was amazed and none to support, and Mine own arm saved Me; that arm denotes power, see n. 878.

So in the Book of Judges, "Jehovah, when *Thou wentest forth out of Seir*, when *Thou departedst out of the field of Edom*, the earth trembled, the heavens also dropped, the clouds also dropped, the mountains melted down," v. 4, 5; to depart out of the field of Edom: in like manner in Moses, "Jehovah came from Sinai, and *rose up from Seir unto them*," Deut. xxxiii. 2: again, "I see him and not now, I behold him and he is not near; a star shall arise out of Jacob, and a sceptre shall arise out of Israel, and *Edom shall be the inheritance*, and *Seir shall be the inheritance* of his enemies, and Israel shall cause strength, and shall have dominion over Jacob, and shall destroy the residue out of the city," Numb. xxiv. 17—19; speaking of the Lord's coming into the world, whose Human essence is called a star out of Jacob, and a sceptre out of Israel; Edom and Seir, which should be an inheritance, denote the Divine Good of the Lord's

Divine Natural; their being the inheritance of his enemies, denotes that Divine Good should succeed in the place of those things which were before in the natural mind; dominion in such case obtained over truths therein, is meant by having dominion over Jacob, and destroying the residue out of the city; that Jacob denotes truth of the natural mind, see n. 3305, and that city denotes doctrinals, n. 402, 2268, 2449, 2712, 2943, 3216; dominion is said to be had over these, when they are subordinate and subject to good, and before this they are called enemies, because they continually resist, as was shewn above, n. 3320.

In Amos, "In that day I will raise up again the tent of David that was fallen down, I will hedge up the breaches thereof, and will restore what was destroyed, and will build it up according to the days of eternity, that they may possess the *remains of Edom*, and all the nations upon whom My name is called," ix. 11, 12; where the tent of David denotes the Church and worship of the Lord; the remains of Edom denote those who are in good within the Church; the nations upon whom His name is called, denote those who are in good out of the Church; that the nations denote those who are in good, see n. 1259, 1260, 1416, 1849. In the Psalms, "*O'er Edom* will I cast my shoe: who shall lead me to the city of security? who shall lead me *even to Edom*? wilt not thou, O God?" lx. 8—10; where Edom denotes the good of the natural mind, which is evident from the signification of shoe, as denoting the lowest of what is natural, see n. 1748. So in Daniel, "In the time of the end the king of the south shall strive with him; therefore as a storm shall the king of the north rush upon him with a chariot, and shall overflow and penetrate; and when he shall come into the land of honorableness, many shall fall together; nevertheless these shall be snatched out of his hand, *Edom* and Moab, and the first-fruits of the sons of Ammon," xi. 40, 41; speaking of the last state of the Church; the king of the north denotes falsities, or those who are in falsities, which is the same thing. Edom denotes those who are in simple good, which is a good belonging to those who constitute the Lord's external Church; in like manner Moab and the sons of Ammon, see n. 2468; and because both, namely, Edom and Moab, signify those who are in good, therefore, in many passages both are named together, but the difference is, that Edom denotes the good of the natural mind, to which are adjoined the doctrines of truth, whereas Moab denotes natural good, such as has place with those with whom the doctrines of truth are not conjoined; the former and the latter appear alike in their external form, but not in their internal.

Hence now it appears, why it was said, "*Thou shalt not abhor the Edomite*, because he is a brother, nor the Egyptian, because thou wast a stranger in his land," Deut. xxiii. 7; inasmuch as by the Edomite is signified the good of the natural mind, and by the

Egyptian the truths thereof, which are scientifics, see n. 1164, 1165, 1186, 1463, therefore both are mentioned in a good sense. Hence also it is manifest, why Jehovah said unto Moses, “that *they should not contend with the sons of Esau*, and there should not be given of their land, even to the treading of the sole of the foot, to the sons of Jacob,” Deut. ii. 4—6.

But in an opposite sense, by Esau and Edom are represented those who turn away from good, in that they altogether despise truth, and are unwilling that anything of the truth of faith should be adjoined, which is owing principally to self-love, wherefore, in an opposite sense, by Esau and Edom such persons are signified; which was also represented by this circumstance, that the king of Edom went forth with a numerous people and a strong hand, and refused to permit Israel to pass through their border, Numb. xx. 14—22. This evil, namely, of self-love, which is of such a nature as not to admit the truths of faith, consequently neither the doctrines of truth, is described in various passages of the Word by Esau and Edom, and at the same time is described the state of the Church when it becomes of such a nature; as in Jeremiah, “Against *Edom* is there no longer wisdom in Teman? Hath counsel perished from the intelligent? Is their wisdom become of an ill savour? Flee ye; they have turned themselves away, they have gone into the deep to inhabit, O inhabitants of Dedan, because I will bring *the calamity of Esau* upon him, I will *make Esau bare*, I will reveal his hidden things, and he may not be hid; his seed is wasted, and his brethren, and his neighbors: leave thy orphans, I will make alive, and thy widows let them confide on me; *Edom* shall be for a wasteness, every one that passeth by it shall be astonished, and shall hiss upon all the plagues thereof,” xlix. 7, 8, 10, 11, 17, and the following verses.

In David, “They say, Let not the name of Israel be mentioned any more, because they consult together with one heart the *tents of Edom*, and the Ishmaelites, and Moab, and the Hagarenes are confederate upon thee,” Psalm lxxxiii. 4—6. So in Obadiah, “Thus saith the Lord Jehovah to *Edom*, Behold I have made thee a little one among the nations; thou art greatly despised, *the pride of thine own heart* hath deceived thee, dwelling in the clefts of the rock, the height of thy habitation, who sayest in thy heart, Who shall pull me down to the earth? *though thou hast exalted thyself* as an eagle, and though thou hast set thy nest among the stars, I will pull thee down thence; how are *Esau* searched out, their hidden things discovered! shall I not in that day destroy *the wise out of Edom*, and the intelligent from the mount of *Esau*? For the violence of thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever, the house of Jacob shall be a fire, and the house of Joseph a flame, and *the house of Esau* for stubble, and they shall kindle them, and shall consume them, and there shall not be any remaining to *the house of Esau*,

and they of the south shall inherit *the mount of Esau*," i. 2, 6, 8—10, 18, 19, 21; in this passage Esau and Edom denote evil in the natural man originating in self-love, which despises and rejects all truth, whence comes the devastation thereof.

So in Ezekiel, "Son of man, set thy faces against *Mount Seir*, and prophesy against it, and say unto it, Thus saith the Lord Jehovah, I am against thee, O *Mount Seir*, and I will stretch forth My hand against thee, and I will give thee a wasting and devastation, because thou hast eternal enmity, and causest the sons of Israel to flow upon the hands of the sword, in the time of their destruction, in the time of the iniquity of the end, because thou hast said of two nations and of two lands, They are mine, and we will inherit it, and Jehovah is there; and thou shalt know that I Jehovah have heard all thy reproaches which thou hast spoken against the mountains of Israel; *Mount Seir* shall be a waste, and all *Edom wholly*," xxxv. 2—4, 8—10, 12, 15; where it is very manifest, that Edom, in an opposite sense, denote those who despise, reject, and vilify spiritual good affections and truths, which are the mountains of Israel. Again, in the same prophet, "Thus saith the Lord Jehovah, If I have not spoken in the fire of My zeal upon the remains of the nations, and upon *whole Edom*, who hath given my land themselves for an inheritance, with the joy of every heart, with contempt of soul," xxxvi. 5; where the sense is the same as above; to give the land to themselves for an inheritance, denotes to waste the Church, that is to devastate goodness and truth, which are of the Church. So in Malachi, "The Word of Jehovah against Israel, I have loved you, saith Jehovah, and ye say, Wherein hast thou loved us? Is not *Esau brother to Jacob*, and I love Jacob and hate Esau, and I place his mountain a wasteness," i. 1—3; in this passage Esau denotes evil of the natural man, which does not admit spiritual truth or Israel, n. 3305, and the doctrine of truth, which is Jacob, n. 3305; and on this account he is devastated, which is signified by being hated; that this is the signification of being hated, appears from what was adduced above out of the Word, concerning Esau and Edom in a good sense. But when truth does not suffer itself to be adjoined to good, then it is said of Jacob contrariwise, as in Hosea, "To visit upon Jacob his ways, according to his works he will recompense him, in *the womb he supplanted his brother*," xii. 2, 3.

3323. Verses 31—33. *And Jacob said, Sell me as to-day thy birthright. And Esau said, Behold I am going to die, and of what use is this birthright to me? And Jacob said, Swear to me as to-day: and he swore to him, and sold his birthright to Jacob. Jacob said, signifies the doctrine of truth: Sell as to-day the birthright to me, signifies that as to time the doctrine of truth was apparently prior: and Esau said, Behold I am going to die, signifies that he would afterwards rise again: and of what use is this birthright to me? signifies that in such case he had no need of*

priority : *and Jacob said*, signifies the doctrine of truth : *Swear to me as to-day*, and *he sware to him*, signifies confirmation : *and sold his birthright to Jacob*, signifies that in the meantime priority was granted.

3324. *Jacob said*.—That hereby is signified the doctrine of truth, appears from the representation of Jacob, as denoting the doctrine of natural truth, see n. 3305, or what is the same thing, those who are in the doctrine of truth. The subject treated of in these verses, even to the end of this chapter, is concerning the right of priority, whether it be of truth or of goodness, or what is the same thing, whether it be of the doctrine of truth, or of the life of goodness, or, what is still the same thing, whether it be of faith, so far as this is truth of doctrine, or whether it be of charity, so far as this is good of life.

When a man concludes from natural perception, he believes that faith, so far as it is truth of doctrine, is prior to charity so far as this is goodness of life, because he perceives how truth enters which belongs to doctrine, but not how the good which belongs to life enters, for the former enters by an external way, namely, that of the senses, whereas the latter enters by an internal way ; also because he cannot know otherwise than that truth, inasmuch as it teaches what is good, is prior to goodness ; and further, because the reformation of man is effected by truth and also according to truth, insomuch that man is perfected as to goodness in proportion to the quantity of truth which can be conjoined to it, consequently goodness is perfected by truth ; and still more, because a man may be in truth, and think and speak under its influence, and this with apparent zeal, and yet not at the same time be in good ; yea, he may even by virtue of truth, be in confidence of salvation.

These, and several other such considerations lead a person to suppose, when judging from the sensual and natural man, that truth, which belongs to faith, is prior to goodness which belongs to charity : but all these are reasonings from fallacies, because it appears so to the sensual and natural man. Good itself which is of life is prior, such goodness being the very ground in which truths are to be inseminated, and such as the ground is, such is the reception of the seeds, that is, of the truths of faith. Truths may indeed be first stored up in the memory, like seeds in a granary, or in the little bag in the throats of small birds, but they do not belong to the man, unless the ground be prepared, and such as the ground is, that is, such as the good is, such is their germination and fructification. But see on this subject what has been frequently shewn above, which we shall here adduce under particular articles, in order that it may be known what goodness is, and what is truth, and that priority belongs to goodness and not to truth.

The particulars are as follow, why a distinct idea is not formed

of the difference between good and truth, n. 2507. That goodness flows in by an internal way unknown to man, whereas truth is procured by an external way known to man, n. 3030, 3098. That truths are vessels recipient of goodness, n. 1496, 1832, 1900, 2063, 2261, 2269, 3068, 3318. That good acknowledges its own truth, to which it may be conjoined, 3101, 3202, 3318; and that most exquisite examination is made, and caution taken, lest what is false should be conjoined to good, and what is true to evil, n. 3033, 3101, 3102. That good makes to itself the truth to which it may be conjoined, because it does not acknowledge anything as truth, but what agrees with it, n. 3161. That truth is nothing else but what is derived from good, n. 2434. That truth is the form of good, n. 3049. That truth has in itself an image of good, and in good the very effigy of itself, from which it exists, n. 3180. That the seed, which is truth, is rooted in goodness which is of charity, n. 880. That faith cannot possibly exist but in its life, that is, in love and charity, n. 379, 389, 654, 724, 1608, 2343, 2349. That from love and charity man may look at or have respect to truths, which belong to doctrinals of faith, but not contrariwise, n. 2454. That to look from faith, and not from love and charity, is to look behind one's self, and to return back, n. 2454. That truth is made alive according to the goodness of every one, consequently according to the state of innocence and charity with man, n. 1776, 3111. That the truths of faith can be received only by those who are in goodness, n. 2343, 2349. That they who are not in charity, cannot acknowledge the Lord, consequently cannot acknowledge any truth of faith; and that if they profess such acknowledgment, it is somewhat merely external without an internal, or is grounded in hypocrisy, n. 2354. That there is no faith where there is no charity, n. 654, 1162, 1176, 2449. That wisdom, intelligence, and knowledge, are the sons of charity, n. 1226.

That the angels are in intelligence and wisdom, because they are in love, n. 2500, 2572. That the angelic life consists in the good things of charity, and that the angels are forms of charity, n. 454, 553. That love to the Lord is a likeness of Him, and that charity towards our neighbor is an image of Him, n. 1013. That the angels perceive whatever belongs to faith, by love to the Lord, n. 202. That nothing is alive except love and affection, n. 1589. That such as have mutual love, or charity, have the Lord's life, n. 1799, 1803. That love to the Lord and towards our neighbor is heaven itself, n. 1902, 1824, 2057, 2130, 2131. That the presence of the Lord is according to the state of love and charity, n. 904. That all the commandments of the decalogue, and all the things of faith, are contained in charity, n. 1121, 1798. That a knowledge of the doctrinal truths of faith is of no account, if man has not charity, for things doctrinal have respect to charity as their end, n. 2049, 2116. That neither acknow-

ledgment of truth, nor faith can be given, unless man be in good, n. 2261. That the holiness of worship is according to the quantity and quality of the truth of faith implanted in charity, n. 2190. That there is no salvation by faith, but by the life of faith, which is charity, n. 2228, 2261. That the celestial kingdom belongs to those who have the faith of love, n. 1608. That in heaven all are respected from charity and faith thence derived, n. 1258. That none are admitted into heaven, except by willing what is good from the heart, n. 2401. That they are saved who are in faith, provided that in faith there be goodness, n. 2261, 2442. That faith, which has not been implanted in goodness of life, altogether perishes in another life, n. 2228.

That in case faith of the thought alone were saving, all would be introduced into heaven, and it is in consequence of opposition arising from the life, that any are incapable of being introduced, n. 2363. That they who hold as a principle that faith alone is saving, contaminate truths by the falsity of that principle, n. 2383, 2385. That the fruit of faith is good work, good work is charity, charity is love to the Lord, love to the Lord is the Lord, n. 1873. That the fruits of faith are fruits of the goodness which is from love and charity, n. 3146.

That trust or confidence, which is said to be saving faith, cannot be given except with those who are in goodness of life, n. 2982. That goodness is the life of truth, n. 1589. When it is that truths are said to have gained life, n. 1928. That goodness from the Lord flows into truths of every kind, but it is of the greatest importance that they be genuine truths, n. 2531. That goodness and truth from the Lord flow in, so far as evil and what is false are removed, n. 2411, 3142, 3147. That goodness cannot flow into truth, so long as man is in evil, n. 2388. That truth is not truth, until it is accepted of goodness, n. 2429. That there is a marriage of goodness and truth in all and everything which exist, n. 2173, 2503, 2507. That the affection of goodness is of life, and the affection of truth is for the sake of life, n. 2455. That truth tends to goodness, and proceeds from good, n. 2063. That by influx truths are called forth out of the natural man, and implanted in good in the rational man, n. 3085, 3086.

That when truth is conjoined to man, it is appropriated to him, n. 3108. That in order to the conjunction of truth with good, there must be consent on the part of the understanding and of the will, and that when there is consent on the part of the will, then conjunction takes place, n. 3157, 3158. That the rational mind, as to truth, is formed by knowledges, and that truths are appropriated when they are conjoined with goodness, and that in such case they belong to the will, and have respect to life, n. 3161. That truth is initiated into and conjoined with good, not at once, but during the whole course of the life, n. 3200. That as light without heat produces nothing, so the truth of faith produces

nothing without goodness from love, n. 3146. What the idea of truth without goodness is, and what its light is in another life, n. 2228. That faith separate from charity is like the light of winter, and that faith derived from charity is like the light of spring, n. 2231. That they who separate faith from charity, cannot have conscience, n. 1076, 1077. The reason why men have separated faith from charity, and have asserted that faith alone saves, n. 2231.

That the Lord, during man's regeneration, insinuates good into the truths belonging to him, n. 2183, 2189. That man is not regenerated by truth, but by goodness, n. 989, 2146, 2183, 2129, 2697. That the Lord during man's regeneration, goes to meet and fill the truths belonging to him with goodness from charity, n. 2063. That they who are in goodness of life, and not in the truth of faith, as the Gentiles and infants, receive the truths of faith in another life, and are regenerated, n. 989. Concerning the Gentiles, n. 932, 1032, 2049, 2284, 2589—2604. Concerning infants, n. 2290—2293, 2302—2304. That man is regenerated by the affection for truth, and that being regenerated he acts from the affection for good, n. 1904. That with a person about to be regenerated seed cannot take root but in goodness, n. 880, 989. That the light of a regenerate man is from charity, n. 854. That the same truths with one person may be true, with another less true, and with another may be false, and that this according to the good which is of the life, n. 2439. What the difference is between the goodness of infancy, goodness from ignorance, and goodness from intelligence, n. 2280. Who they are that can come into the knowledges of truth and into faith, and who cannot, n. 2689. That a Church is not a Church unless the truth of doctrines is implanted in the good of life, n. 3310. That doctrines do not constitute a Church, but that charity does, n. 809, 916, 1798, 1799, 1834, 1844. That the doctrines of a Church are nothing unless men live according to them, n. 1515. That the doctrine of faith is the doctrine of charity, n. 2571. That the Church exists by virtue of charity, and not by faith separate from charity, n. 916. That every one may know from charity, whether he has the internal of worship, n. 1102, 1151, 1153. That the Lord's Church throughout the earth is everywhere various as to truths, but that it is one by charity, n. 3267. That the Church would be one if all had charity, although they might differ as to rituals and doctrines, n. 1809, 1285, 1316, 1798, 1799, 1834, 1844. That out of many would be made one Church, if all accounted charity and not faith essential to the Church, n. 2982. That there are two kinds of doctrines, doctrines of charity, and doctrines of faith, and that in the Ancient Church there were doctrines of charity, which at this day are lost, n. 2417. In what ignorance of truth they are who are not in the doctrines of charity, n. 2435. And whereas at this day, faith is made essential

to the Church, the things which the Lord has spoken concerning love and charity are not even seen or attended to, n. 1017, 2373. That goodness, which proceeds from love to the Lord and charity towards our neighbor, is superior and prior to truth belonging to faith, n. 363, 364.

3325. *Sell as to-day thy birthright to me.*—That hereby is signified that as to time the doctrine of truth was apparently prior, appears from the signification of selling, as denoting to claim for one's self; and from the signification of to-day, as denoting as to time; to-day, in the internal sense of the Word, signifying what is perpetual and eternal, n. 2838; to prevent this being perpetual and eternal, it is said *as to-day*, and thus by *as* is denoted that it is so apparently; and from the signification of birthright, as denoting to be prior, namely, the doctrine of truth which is represented by Jacob, n. 3305.

By prior, or priority, which is birthright, is meant not only priority of time, but also priority of degree, that is, which should have the dominion, goodness or truth; for truth, before it is conjoined to goodness, or, what is the same thing, they who are in truth before they are regenerate, are always such that they believe truth to be both prior and superior to goodness, and so likewise it appears at that time. But when truth is conjoined to goodness in them, that is, when they are regenerated, then they see and perceive that truth is posterior and inferior. And, in this case, goodness has the dominion over truth in them, which is signified by what Isaac the father said to Esau in these words, "Behold thy dwelling shall be of the fatnesses of the earth, and of the dew of heaven from above; and on thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, *when thou hast the dominion, thou shalt break his yoke from off thy neck,*" Gen. xxviii. 39, 40.

But whereas within the Church there are more who are not regenerated than who are regenerated, and whereas they who are not regenerated, conclude from appearance, therefore there has been dispute, and this from ancient times, concerning the priority, whether it be of truth or of goodness. With those who were not regenerated, and also with those who were not fully regenerated, the opinion prevailed that truth is prior; for as yet they had no perception of goodness, and so long as there is no perception of good, the mind must needs be in shade, or in ignorance on things of this nature; but they who are regenerated, inasmuch as they are in goodness, are enabled to perceive, by virtue of intelligence and wisdom thence derived, what goodness is, that it is from the Lord, and that it flows in through the internal man into the external, and this continually, man being altogether ignorant thereof, and that it adjoins itself to the truths of doctrines which are in the memory, consequently, that goodness in itself is prior, although it did not before appear so.

Hence then came the dispute about the priority and superiority of the one over the other, which was represented by Esau and Jacob, and also by Phares and Sarah the sons of Judah by Tamar, Gen. xxxviii. 28—30; afterwards also by Ephraim and Manasseh the sons of Joseph, Gen. xlviii. 13, 14, 17—20; and this because the spiritual Church is such that it must be introduced by truth into good, and in this case be without perception of goodness, unless according to the quantity and quality which lies concealed in the affection of truth, at which time it cannot be distinguished from the delight of self-love and the love of the world, which is together in that affection, and is believed to be good.

But that goodness is the first-born, that is, goodness from love to the Lord, and from love towards our neighbor, for there is no other goodness but what is from these loves, may appear from this consideration, that in goodness there is life, but not in truth, except so far as it has life from good; and that goodness flows into truths, and causes them to live, as may plainly enough appear from what was said and shewn above concerning good and truth, n. 3324; wherefore all are called first-born who are in love to the Lord and in charity towards their neighbor, and these are also represented by the first-born in the Jewish Church, that is, are understood in a respective sense, because the Lord is the First-born, and they are in His likenesses and images.

That the Lord as to the Divine Humanity is the First-born, appears from David in these words, "He shall call Me, Thou art My Father, My God, and the rock of My salvation, also I will *give him to be the first-born*, high above the kings of the earth, My mercy will I keep for Him for evermore, and My covenant shall be fast to Him, His seed also will I place for ever, and His throne as the days of ages," Psalm lxxxix. 26—29; speaking of the Lord. And in the Apocalypse, "From Jesus Christ, who is the faithful witness, *the first-born from the dead*, and the prince of the kings of the earth," chap. i. 5. That the things which are written and represented concerning Him might also be fulfilled, He was likewise by birth *the first-born*, Luke ii. 7, 22, 23. That they are also called the first-born of the Lord, who are in love to Him, and in charity towards their neighbor, as being likenesses and images of Him, is evident from these words in the Apocalypse, "An hundred forty and four thousands, bought from the earth; these are they who were not defiled with women, for they are virgins; these are they who follow the Lamb whithersoever he goeth; these were bought from amongst men, *the first-fruits*; first-born to God and the Lamb; and in their mouth was found no guile; for they are without spot before the throne of God," chap. xiv. 4, 5; an hundred forty and four, or twelve times twelve, denote those who are in faith from charity, see n. 3272; thousands denote innumerable or all those, n. 2575; virgins denote the good of love to the Lord and of charity towards our neighbor, n. 2362,

3081, consequently, those who are in innocence, which is also signified by following the Lamb, for the Lord is called the Lamb from innocence; hence they are said to be first-fruits or first-born.

From the above passages it is evident that the Lord, as to the Divine Human, was represented in the Jewish Church by what was first-born and also they who are in love to Him, for these are in the Lord; but what is first-born has in the Word a twofold representation, representing the Lord as to Divine celestial love, and as to Divine spiritual love. The Divine celestial love of the Lord is in relation to the celestial Church, or to those who are of that Church, who are called celestial by virtue of love to the Lord; the Divine spiritual love of the Lord is in relation to the spiritual Church, or to those who are of that Church, who are called spiritual by virtue of love towards their neighbor. The Divine Love of the Lord is towards all, but inasmuch as it is variously received by men, in one way by the celestial man, and in another by the spiritual man, therefore it is said to be relative.

Concerning the first-born which represented the Lord as to Divine celestial love, and also those respectively who were of the celestial Church, it is thus written in Moses, "*The first-born of thy sons thou shalt give unto Me*, so shalt thou do to thy herd and to thy flock; seven days it shall be with its dam, on the eighth thou shall give it unto Me; and ye shall be to me men of holiness," Exod. xxii. 28—30; the reason why it should be seven days with the dam was, because the seventh day signified the celestial man, see n. 84—87, and because seven thence signified what is holy, n. 395, 433, 716, 881; the reason why it should be given to Jehovah on the eighth day was, because the eighth day signified what was continuous from a new beginning, that is, the continuity of love, see n. 2044. So again, "*The first-born, which is given to Jehorah for a first-born in cattle, a man shall not sanctify it; whether it be an ox or cattle; it is Jehovah's*," Levit. xxvii. 26, 27: again, "*The first-fruits of all that is in the earth, which they shall bring to Jehovah, shall be for thee (Aaron): every opening of the womb, as to all flesh, which they shall offer to Jehovah, in man and in beast, shall be for thee: nevertheless thou shalt redeem the first-born of man; and the first-born of an unclean beast thou shalt redeem: the first-born of an ox, or the first-born of a sheep, or the first-born of a goat, thou shalt not redeem; they are an holy thing: their blood shalt thou sprinkle upon the altar and their fat shalt thou burn, it is an offering of fire for an odour of rest to Jehovah*," Numb. xviii. 12, 13, 15, 17: again, "*All the first-born which shall be born in thine herd, and in thy flock, a male, thou shalt sanctify to Jehorah thy God; thou shalt not do any work by the first-born of thine ox, and thou shalt not shear the first-born of thy flock; if there be any spot therein, lame, or blind, whatsoever evil spot, thou shalt*

not sacrifice it to Jehovah thy God," Deut. xv. 19—22. Inasmuch as the first-born represented the Lord, and those who are the Lord's by virtue of love to Him, therefore the tribe of Levi was accepted instead of every first-born, and this by reason that Levi represented the Lord as to Love; Levi also signified love, for Levi denotes adhesion and conjunction, and adhesion and conjunction in an internal sense is love, on which subject, by the divine mercy of the Lord, more will be said in the explanation of chap. xxix. 34.

Concerning the Levites, it is thus written in Moses, "Jehovah spake to Moses, saying, Behold *I will accept the Levites* out of the midst of the sons of Israel instead of *all the first-born, the opening of the womb*, of the sons of Israel, and *they shall be Levites unto Me*; because *every first-born* is for Me; in the day I smote every first-born in the land of Egypt, *I sanctified to Myself every first-born in Israel*, from man even to beast, they shall be for Me," Numb. iii. 11—13: again, "Jehovah said unto Moses, Number *every first-born male* to the sons of Israel, from the son of a month and upwards, and take the number of their names, and *accept the Levites for Me*, I am Jehovah, *instead of every first-born in the sons of Israel*, and the beast of the Levites *instead of every first-born* in the beast of the sons of Israel," Numb. iii. 40, 41, and the subsequent verses; also chap. viii. 14, 16—18; and it is said, verse 19, that the Levites were given to Aaron, because Aaron represented the Lord as to the priesthood, that is, as to the Divine Love; that the priesthood represented the Divine Love of the Lord, may be seen, n. 1728, 2015.

But concerning the first-born which represented the Lord as to Divine Spiritual Love, and also those respectively who are of the spiritual Church, it is thus written in Jeremiah, "In weeping shall they come, and in prayers will I bring them, I will lead them to fountains of waters in the way of what is right, they shall not stumble therein, and I will be to Israel for a father, and *Ephraim he shall be My first-born*," xxxi. 9; speaking of a new spiritual Church, where Israel denotes spiritual good, Ephraim spiritual truth, who is called the first-born because the subject treated of is concerning a Church to be planted, in which what is intellectual belonging to truth is apparently the first-born; for Ephraim succeeded in the place of Reuben, and was made the first-born, Gen. xlviii. 5, 20; 1 Chron. v. 1; and this, because by Joseph, whose sons were Ephraim and Manasseh, was represented the Lord as to Divine Spiritual Love: but that Israel is essentially the first-born, that is, spiritual good, is plain from Moses, "Jehovah said to Moses, Thou shalt say unto Pharaoh, Thus saith Jehovah, *Israel is My first-born son*, and I say unto thee, Send My son that he may serve Me, and thou hast refused to send him, behold I kill thy *first-born son*," Exod. iv. 22, 23; where Israel in a supreme sense is the Lord as to Divine Spiritual Love, but

in a relative sense denotes those who are in spiritual love, that is, in charity towards their neighbor.

In the spiritual Church, in the beginning, or when it is about to be planted, the doctrine of truth with the external Church is the first-born, and the truth of doctrine is the first-born with the internal Church, or what is the same thing, the doctrine of faith is the first-born with the external Church, and faith itself with the internal. But when the Church is planted, or where the Church actually exists, the good of charity is the first-born with the external Church, and charity itself with the internal; but when the Church does not suffer itself to be planted, which is the case when the man of the Church can no longer be regenerated, it then recedes successively from charity, and turns away to faith, being no longer studious of life but of doctrine, and when this is the case, it casts itself into shades, and falls into falsities and evils, and thus becomes no Church, and is of itself extinguished; this was represented by Cain, in that he slew his brother Abel; that Cain is faith separate from charity, and that Abel is charity which he extinguished, may be seen, n. 340, 342, 357, 362; it was afterwards represented by Ham and his son Canaan, in that he mocked at his father Noah, see n. 1060, 1063, 1076, 1140, 1141, 1162, 1179; afterwards by Reuben the first-born of Jacob, in that he defiled his father's bed, Gen. xxxv. 22; and lastly by Pharaoh and the Egyptians, in that he treated ill the sons of Israel; that all these were cursed, was evident from the Word.

That Cain was cursed, appears from these words, "Jehovah said, What hast thou done, the voice of thy brother's bloods crying to me out of the ground; and now thou art cursed from off the ground, which hath opened its mouth, receiving the bloods of thy brother from thy hands," Gen. iv. 10, 11; that Ham and Canaan were cursed appears from these words, "Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren, and Noah awakening out of his wine, said, Cursed is Canaan, a servant of servants shall he be to his brethren," Gen. ix. 22, 24, 25; and that Reuben was cursed, appears from these words, "Reuben my first-born, thou art my strength, and the beginning of my power, excelling in honor, and excelling in virtue; light as water, thou mayest not excel, because thou hast ascended thy father's bed, then thou pollutedst my couch," Gen. xlix. 3, 4; therefore he was deprived of the birthright, 1 Chron. v. 1; that the same was represented by Pharaoh and the Egyptians, and that therefore their first-born sons and animals were slain, appears from their representation, as denoting things scientific, see n. 1164, 1165, 1186, by which, when man enters into the mysteries of faith, he no longer believes anything but what he can apprehend sensually and scientifically, in which case he perverts and extinguishes the things belonging to the doctrine of faith, and especially whatever relates to charity.

This is what is represented in the internal sense by the first-born sons and animals of Egypt being slain, concerning which it is thus written in Moses, "I will pass through the land of Egypt this night, and I will smite *all the first-born in the land of Egypt*, from man even to beast, and on all the gods of Egypt I will execute judgments, I am Jehovah, and the blood shall be for a sign upon your houses where ye are, and when I see the blood, I will pass beside you, and the plague shall not be to you for a destroyer in smiting the land of Egypt," Exod. xii. 12; the first-born of Egypt is the doctrine of faith and of charity, which is perverted, as was said, by sciences. The gods of Egypt, on whom judgments were to be executed, are falsities. By no plague being as a destroyer where blood was upon the house, is signified, "in a supreme sense, where the Lord is as to Divine Spiritual Love, and in a relative sense, where spiritual love is, that is, charity towards our neighbor, n. 1001.

Moreover, concerning Pharaoh and the Egyptians, it is thus written, "Moses said, Thus saith Jehovah, In the middle of the night I will go forth into the midst of Egypt, and *all the first-born in the land of Egypt shall die*, from the first-born of Pharaoh that sitteth upon his throne, to the first-born of the maid-servant who is behind the mills, and *all of the first-born of the beast*; and to all the sons of Israel a dog shall not move his tongue, from a man even to a beast," Exod. xi. 4—7. And again, "It came to pass in the middle of the night, and Jehovah smote *all the first-born in the land of Egypt*, from the first-born of Pharaoh that sat upon his throne, even to the first-born of the captive who was in the prison-house, and *all the first-born of the beast*," Exod. xii. 29. The reason why this was done in the middle of the night was, because night signified the last state of the Church, when there is no longer any faith, because there is no charity, n. 221, 709, 1712, 2353. So in David, "*He smote all the first-born in Egypt*, the beginning of powers in the tents of Ham," Psalm lxxviii. 51: again, "Then came Israel into Egypt, and Jacob became a stranger in the land of Ham, God *smote all the first-born in their land*, the beginning of all their powers," Psalm cv. 23, 36; the worship of the Egyptians from false principles, arising from truth separated from goodness, or, what is the same thing, from faith separate from charity, is called the tents of Ham; that tents denote worship, see n. 414, 1102, 1566, 2145, 2152, 3312, and that Ham is faith separate from charity, may be seen, n. 1062, 1063, 1076, 1140, 1141, 1162, 1179.

Hence is further confirmed what is signified by the first-born of Egypt being slain; and whereas all the first-born was slain, but still the first-born represented the Lord as to Divine Spiritual Love, and at the same time those who are in that love, therefore it was commanded, at the instant of their departure, that all the first-born should be sanctified, as it is thus written, "Jehovah

spake to Moses, saying, *Sanctify to Me all the first-born, the opening of every womb*, in the sons of Israel: in man and in beast let them be Mine; thou shalt cause to pass *every opening of the womb to Jehovah*, and *every opening the fetus of a beast*, which are to thee males to Jehovah. And every opening of an ass thou shalt redeem in cattle, if thou shalt not redeem it thou shalt break its neck; and every *first-born* in thy sons thou shalt redeem. And it shall come to pass that thy son shall ask thee to-morrow, saying, What is this? and thou shalt say to him, With a strong hand hath Jehovah brought us forth out of Egypt, out of the house of servants, and it came to pass that Pharaoh hardened himself to send us away, and Jehovah slew *all the first-born in the land of Egypt*, from the *first-born* of man even to the *first-born* of beast; therefore I sacrifice to Jehovah *every opening of the womb*, the males, and *every first-born* of my sons I redeem," Exod. xiii. 2, 12—15; xxxiv. 19, 20; Numb. xxxiii. 3, 4. Hence, then, it may appear what is signified in the spiritual sense by birthright.

3326. *And Esau said, Behold I am going to die.*—That hereby is signified that he should afterwards rise again, appears from the representation of Esau, as denoting good of the natural mind, see n. 3302, 3322; and from the signification of dying, as denoting the last of a state when anything ceases to be, see n. 2908, 2912, 2917, 2923; and whereas the end of a former state is the beginning of a subsequent one, by going to die is here signified to rise again afterwards, in like manner as is signified by being buried; that to be buried denotes to rise again, see n. 2916, 2917, 3256. By rising again afterwards is to be understood, that good would obtain the priority or dominion over truth, after that truth, as to time, had held priority apparently, on which subject see above.

3327. *And for what use is this birthright to me?*—That hereby is signified that in such case he had no need of priority, may appear without explanation.

3328. *And Jacob said.*—That hereby is signified the doctrine of truth, appears from the representation of Jacob, as denoting the doctrine of truth, see above, n. 3324.

3329. *Swear to me as to-day, and he swore to him.*—That hereby is signified confirmation, appears from the signification of swearing, as denoting to confirm, see n. 2824; and whereas confirmation was as to time, it is not said to-day, but *as to-day*, see n. 3325.

3330. *And he sold his birthright to Jacob.*—That hereby is signified that priority in the meanwhile was granted, namely, to the doctrine of truth which is Jacob, appears from the signification of birthright, as denoting priority, see n. 3325, which, that it was in the meanwhile granted, appears from what was said and shewn above, n. 3324, 3325. The principal reason why truth in the beginning has dominion in the spiritual man, is

because in his first state there are delights of self-love and the love of the world, which he believes to be good, and which apply themselves to his truths, and cause in a very great measure the affection for truth in him. For he thinks at that time that truths may be serviceable to him, either in promoting his honor or gain, or reputation in the world, or his merit in another life. All these things excite the affection for truth in him, and also enkindle it, which yet are not good, but evil. Nevertheless the Lord permits that such things should influence him during this first period of regeneration, because otherwise he could not be regenerated; intelligence and wisdom come in their proper time; in the meanwhile by these truths he is introduced to goodness, that is, into charity, and when he is in charity, then first he perceives what is good, and acts from what is good, and then judges, and concludes concerning truths by virtue of such goodness, and those truths which do not accord with such goodness he calls false, and rejects them. Thus he rules over truth as a master over his servants.

3331. Verse 34. *And Jacob gave unto Esau bread and pottage of pulse, and he ate, and drank, and rose up, and went; and Esau despised the birthright.* *Jacob gave to Esau bread and pottage of pulse*, signifies the good of life gifted with goodness from truth and goodness from doctrines: *and he ate and drank*, signifies appropriation: *and rose up*, signifies elevation thence derived: *and went*, signifies life: *and Esau despised the birthright*, signifies that goodness of life in the meanwhile made no account of priority.

3332. *Jacob gave to Esau bread and pottage of pulse.*—That hereby is signified the goodness of life gifted with goodness from truth and goodness from doctrines, appears from the representation of Esau, as denoting goodness of life, see n. 3300, 3322; and from the signification of bread, as denoting goodness from love in general, as well celestial as spiritual, see n. 276, 680, 2165, 2177; consequently also goodness from truth, for this is spiritual goodness; and from the signification of pottage of pulse, as denoting goodness from doctrinals, for pottage signifies a collection of doctrinal truths, n. 3316, and pulse, the good thereof. By Jacob's giving them to Esau is signified, in the internal sense, that those things are good by the doctrine of truth, which is represented by Jacob, see n. 3305. In this last verse, by these words, and by those which follow, is described the progress as to truth and goodness, how it is with the spiritual man in the course of regeneration, namely, that he first learns the doctrines of truth; next, that he is affected thereby, which is goodness from doctrinals; afterwards, that by looking into doctrines he is affected with the truths which are therein, which is goodness from truth; lastly, that he is willing to live according to them, which is goodness of life; thus the spiritual man, in the course of regeneration, proceeds from the doctrine of truth to goodness of life.

But when he is in goodness of life, then the order is inverted, and from that goodness he respects goodness from truth, from this goodness from doctrines, and from this the doctrines of truth. Hence it may be known how man from sensual becomes spiritual, and what his quality is when he becomes spiritual.

That these good things, namely, goodness of life, goodness from truth, and goodness from doctrinals, are distinct from each other, may appear to those who consider the matter well within themselves. Goodness from life is what flows from the will, goodness from truth what flows from the understanding, but goodness from doctrinals what flows from knowledge; a doctrinal truth is that wherein these things are contained. That pulse signifies the goodness from doctrinals, appears from this consideration, that wheat, barley, beans, pulse, millet, fitches, are such things as signify bread, but with a difference in the species thereof. That bread in general denotes goodness, is evident from what was said and shewn, n. 276, 680, 2165, 2177; thus different species of goodness are signified by the things named, more noble species of good by wheat and barley, but less noble by beans and pulse, as is also manifest from what is written in Ezekiel, "Take to thyself wheat and barley, and beans and *pulse*, and millet and fitches, and put them into one vessel, and make them into bread for thyself," iv. 9, 12, 13.

3333. *And he eat and drank.*—That hereby is signified appropriation, appears from the signification of eating, as denoting the appropriation of good, see n. 2187, 2343, 3168; and from the signification of drinking, as denoting the appropriation of truth, see n. 3069, 3089, 3168.

3334. *And rose up.*—That hereby is signified elevation appears from the signification of rising up, as denoting elevation wherever it occurs, see n. 2401, 2785, 2912, 2927; and from this consideration, that man is said to be elevated when he is perfected as to things spiritual and celestial, that is, as to truth, which is of faith, and as to goodness, which is from love and charity, see n. 3171.

3335. *And went.*—That hereby is signified life, appears from the signification of going as denoting to advance into those things which belong to goodness, that is, which belong to the life, for all good is of life; in like manner nearly as is signified by departing, sojourning, and making a progress, see n. 1293, 1457.

3336. *And Esau despised the birthright.*—That hereby is signified that goodness of life in the meanwhile made no account of priority, appears from the signification of despising, as denoting to make no account of; and from the representation of Esau, as denoting goodness of life, see n. 3300, 3322; and from the signification of birthright as denoting priority, see n. 3325; that it is in the meantime, may be seen, n. 3324, 3325, 3330; hence it is plain, that by Esau despising the birthright is signified that

goodness of life in the meantime made no account of priority. In order that the circumstances related in this chapter concerning Esau and Jacob may be apprehended as to what they signify in the internal sense, the thoughts must be removed entirely from historical ideas, consequently from the persons of Esau and Jacob, and instead thereof must be substituted the things thereby represented, namely, goodness in the natural mind and its truth, or what is the same thing, the spiritual man who is regenerated by truth and goodness: for names, in the internal sense of the Word, signify nothing else but things. When goodness in the natural mind and its truths are apprehended instead of Esau and Jacob, it then appears evident how the case is with respect to man's regeneration by truth and goodness, namely, that in the beginning truth apparently has the priority and also superiority with him, although goodness in reality is prior and superior. In order to make it still more evident how the case is in regard to this priority and superiority, it may be expedient briefly to explain it further. It may be known to every one that nothing can possibly enter into man's memory and remain there, unless there be a certain affection or love to introduce it. If there be no affection, or, what is the same thing, no love, there would not be any perception. It is this affection or love with which the thing that enters connects itself, and remains connected; as may appear from this consideration, that when a similar affection or love returns, that thing returns, and is exhibited present with several things besides, which had before entered from a similar affection or love, and this in a series. Hence comes man's thought, and from thought his speech. In like manner also, when the thing returns, if this is effected by objects of the senses, or by objects of the thought, or by the discourse of another person, the affection also is reproduced with which the thing had entered; this experience teaches, and every one, if he reflects, may be confirmed herein.

Doctrines of truth enter also in like manner into the memory, and the things which at first introduced them there are affections of various loves, as was said above, n. 3330. The genuine affection, which is that of goodness from charity, is not at that time perceived, but still it is present, and so far as it can be present, it is adjoined to doctrines of truth from the Lord, and so far also they remain adjoined. When, therefore, the time comes that man is capable of being regenerated, then the Lord inspires the affection of good, and thereby excites the things which were adjoined to that affection by Him, which things are called in the Word remains, and then by this affection, that is, the affection of goodness, He removes the affections of other loves successively, consequently also the things which were connected with them; and thus the affection of goodness, or, what is the same thing, goodness of life, begins to have dominion. It also had dominion

before, but this could not appear to the man, for in proportion as man is in self-love and the love of the world, in the same proportion goodness which is from genuine love does not appear. Hence then may be manifest what is signified in the internal sense by the things here historically related concerning Esau and Jacob.

A CONTINUATION OF THE SUBJECT CONCERNING REPRESENTATIVES AND CORRESPONDENCES.

3337. *WHAT* correspondences are, and what representatives, may appear from what has been said and shewn above, namely, that between the things which are of the light of heaven and those which are of the light of the world, there exist correspondences, and that the correspondences which exist in those things, which are of the light of the world, are representatives, n. 3225. But what the light of heaven is, and what is its quality, cannot so well be known to man, because man is in those things which are of the light of the world; and in proportion as he is in these things, in the same proportion those things which are in the light of heaven appear to him as darkness, and as nothing. These two lights are what make all the intelligence of man whilst life flows in. The imagination of man consists solely of forms and species of such things as have been admitted by bodily vision, wonderfully varied, and, if I may use the expression, modified. But his interior imagination or thought consists solely of forms and species of such things as have been admitted by the mind's vision, still more wonderfully varied, and, if I may use the expression, modified. The things which thence exist are in themselves inanimate, but they become animated by flowing in life from the Lord.

3338. Besides these lights, there are also heats, which likewise proceed from two fountains. The heat of heaven from the sun thereof, which is the Lord, and the heat of the world from the sun thereof, which is the luminary seen by our eyes. The heat of heaven manifests itself to the internal man by spiritual loves and affections, whereas the heat of the world manifests itself to the external man by natural loves and affections. The former heat causes the life of the internal man, but the latter the life of the external man; for without love and affection man cannot live at all. These heats become loves and affections by life from the Lord, and hence they appear to man as if they were not heats, but still they are. For unless man derived heat thence, both as to the internal and external man, he would fall down dead in an instant. This may be evident to any one from this consideration, that in proportion as man is inflamed by love, in the same proportion he grows warm, and in

proportion as love cools, in the same proportion he grows torpid. It is this heat, by virtue whereof the will of man lives, and it is the light just now spoken of, by virtue whereof he has understanding.

3339. *In another life these lights, and also these heats, appear livingly. The angels live in the light of heaven and also in the heat above mentioned; from the light they have intelligence, and from the heat they have the affection of goodness; for the lights which appear before their external sight are in their origin from the Divine Wisdom of the Lord, and the heats, which are also perceived by them, are from the Divine Love of the Lord; wherefore in proportion as spirits and angels are in the intelligence of truth, and in the affection of goodness, in the same proportion they are nearer to the Lord.*

3340. *The above light has its opposite darkness, and the above heat has its opposite cold; therein the infernals live; their darkness arises from the falsities in which they are, and their cold is from evils; and the more remote they are from truths, so much greater is their darkness, and the more remote they are from good, so much greater is their cold: when it is given to look into the hells, where such infernals are, there appears a dark mist with which they are encompassed; and when any exhalation issues forth thence, there are perceived insinuations exhaling from falsities, and hatreds from evils. There is also granted them at times a dim light, but it is like the glimmer derived from an ignis fatuus, and even this is extinguished, and becomes darkness, as soon as they look into the light of truth. There is also granted them at times a warmth, but it is like the warmth of a filthy bath, and even this is changed into cold as soon as they perceive anything of goodness. A certain spirit was let into that dark mist, where the infernals are, in order that he might become acquainted with their state, and how it fared with them, but he was protected of the Lord by angels; discoursing with me from that place, he said that there was in it such a rage of insanity against goodness and truth, and especially against the Lord, that he was amazed how it could possibly be resisted, for that the infernals therein breathed nothing else but hatreds, revenges, and murders, with such violence, as to be desirous of destroying all in the universe; wherefore, unless this rage was continually repelled by the Lord, the whole human race would perish.*

3341. *Inasmuch as representatives in another life cannot exist but by discriminations of light and shade, it is to be observed that all light, consequently all intelligence and wisdom, is from the Lord; and that all shade, consequently all insanity and folly, are from the selfhood belonging to man, to spirit, and to angel; from these two origins flow forth and are derived all variegations which are of light and shade in the other life.*

3342. *All the discourse of spirits and of angels is also effected by representatives; for they exhibit, by wonderful variations of light and shade, whatever is the object of their thoughts in a living*

manner before the internal and at the same time the external sight of him with whom they discourse, and insinuate it by suitable changes of the state of the affections. The representatives which exist in such discourse are not similar to those spoken of above, but are quick and instantaneous, together with the ideas which are the ideas of their discourse : they resemble the description of some subject in a long series, whilst at the same time it is exhibited in a visible image to the sight ; for, what is wonderful, spiritual things themselves, of whatsoever kind, may be representatively exhibited by a species of images, which are incomprehensible to man, containing inwardly in them such things as appertain to the perception of truth, and still more interiorly such things as belong to the perception of good. Such things are also in man, for man is a spirit clothed with a body ; as may appear from this consideration, that all discourse perceived by the ear, when it ascends towards the interiors, passes into ideas not unlike the ideas of sight, and from these into intellectual ideas, and thus becomes a perception of the sense of the expressions. Whosoever rightly reflects upon this circumstance may thence know that there is in himself a spirit, which is his internal man, and also that he has such speech or discourse after the separation of the body, because he is in the same during his life in the world, although it does not appear that he is in it by reason of the obscurity, yea, the darkness occasioned by terrestrial, corporeal, and worldly things.

3343. The discourse with the angels of the interior heaven is still more beautifully and pleasantly representative, but the ideas, which are representatively exhibited, are not expressible by words, and in case they were to be expressed by any, they would exceed not only the apprehension, but also the belief. Spiritual things, which are the things of truth, are expressed by modifications of heavenly light, in which are affections, which are wonderfully varied by methods indefinite ; and celestial things, which are those of good, are expressed by variations of celestial flame or heat ; thus they move all the affections. Into this interior discourse a man also comes after the separation of the body, but only such an one as is in spiritual goodness, that is, in goodness from faith, or, what is the same thing, in charity towards his neighbor, during his life in the world ; for inwardly he has such discourse in himself, although he is ignorant of it.

3344. But the discourse of the angels of the still more interior or third heaven, though it be also representative, is yet such as to be inconceivable by any idea, consequently to be undescribable. Nevertheless this idea is also inwardly in man, but in him only who is in celestial love, that is, in love to the Lord. And after the separation of the body he comes into it, as if born into it, although nothing of it could be comprehended by him under any idea, as was said, during his life in the body. In short, by representatives adjoined to ideas, discourse becomes as it were alive, least of all with man,

because he is in the discourse of words ; but more so with the angels of the first heaven ; and still more so with the angels of the second heaven ; and most of all with the angels of the third heaven, for these are most highly graduated in the life of the Lord, and whatsoever is from the Lord is in itself alive.

3345. Hence it may appear that there are interior orders of speech, but still of such a nature that one exists from another in order, and that one is in another by order ; the speech of man is known, and also his thought from which his speech flows, the analytical contents of which are such that it is impossible they should ever be explored. The speech of good spirits or angels of the first heaven, and the thought from which it flows, is of an interior order, and contains in it things still more wonderful and inexplicable. The speech of the angels of the second heaven, and the thought from which it again flows, is of an order still more interior, containing in it things still more perfect and more ineffable. The speech of the angels of the third heaven, and the thought from which it again flows, is inmost of all, containing in it things altogether ineffable. And although all these kinds of speech are such that they appear as different from each other, nevertheless they are one, inasmuch as one forms another, and one is in another, but what exists in an exterior is representative of an interior. Man cannot believe this, because his thoughts are confined to worldly and corporeal things, and therefore he supposes that the interior things within him are nothing, when yet they are everything, and exterior things, that is, worldly and corporeal things, which he imagines to be everything, are respectively scarce anything.

3346. In order that I might know these things, and be convinced thereof, it has been granted me, by the divine mercy of the Lord, now for several years, almost continually to discourse with spirits and angels : with spirits or angels of the first heaven, in their own speech ; also at times with the angels of the second heaven in their speech ; but the speech of the angels of the third heaven has only appeared to me as a radiation of light, in which there was perception derived from the flame of goodness that was in it.

3347. I have heard the angels discoursing concerning human minds, and concerning their thought and speech thence. They compared them to the external form of man, which exists and subsists from the innumerable forms which are within ; as from the brains, the marrows, the lungs, the heart, the liver, the pancreas, the spleen, the stomach, and the intestines, besides several other forms, as those which belong to generation in both sexes ; and from the innumerable muscles encompassing these organs, and lastly from their integuments ; and that all these are compounded of vessels and fibres in close texture, and indeed of vessels and fibres within vessels and fibres, from which are ducts and lesser forms ; thus existing and subsisting from things innumerable ; all which nevertheless conspire, each in its manner and measure, to the composition of the external

form, in which nothing appears of the things that are within. To this form, namely, the external, they compared human minds, and the thoughts thereof, and the speech thence derived; whereas they compared angelic minds to those things which are within, which are respectively indefinite, and also incomprehensible: they compared also the faculty of thinking to the faculty of the viscera of acting according to the form of the fibres, saying that the faculty was not of the fibres, but of the life in the fibres, as the faculty of thinking is not of the mind, but of life from the Lord flowing into it. Such comparisons, when made by the angels, are also at the same time exhibited by representatives, whereby the interior forms above spoken of are presented visibly and intellectually, as to the smallest incomprehensible parts, and this in an instant; but comparisons by things spiritual and celestial, such as are made amongst the celestial angels, immensely exceed in beauty of wisdom the comparisons made by things natural.

3348. There were spirits from another earth attendant upon me for a considerable time. When I related to them the nature of that wisdom which is distinguished on our globe, how amongst the sciences (a skill in which is reckoned a proof of erudition) there are also analytical sciences established, as a means of exploring the things of mind and its thoughts, and that these sciences are called metaphysics and logic, but that in their exploration they have advanced little further than the use of terms, and the application of certain versatile rules; and that these terms themselves are a ground of litigation, it being disputed what is meant by a form, what by substance, what by mind, and what by soul; and that those general versatile rules are often applied in sharp contention about truths. It was instantly perceived by communication with those spirits that such analytical sciences take away all sense and understanding of a thing, whensoever the mind is confined thereby to mere terms, and thinks on such subjects by artificial rules. They said that such rules were in this case mere black specks, which darkened the intellectual sight, and that they tend to draw down the understanding into dust; they added that with them it is not so, but that they have clearer ideas in consequence of being unacquainted with such artificial methods. It was also given to see how wise they were. They represented the human mind in a surprising manner as a celestial form, and its affections as spheres of activity agreeable thereto, and this so skilfully, that they were commended by the angels. They represented also in what manner the Lord bends those affections, which in themselves are not delightful, into such as are delightful. Some of the learned of our earth were present, nor could they in the least comprehend these representations, although they had discoursed much and philosophically on such subjects whilst they were in the body. The above spirits, when they perceived the thoughts of these learned ones, and how they confined themselves to terms, and were inclined to dispute on every point,

whether it was so or not, called such wordy efforts disagreeable froth.

3349. From what has been said above it may appear what correspondences are, and what representations. But besides what has been said and shewn at the end of the preceding chapters, n. 2987—3003, and n. 3213—3227, see also what has been said upon the subject in other places, namely, that all things in the literal sense of the Word are representative and significative of the things contained in the internal sense, n. 1404, 1408, 1409, 2763. That the Word written by Moses and the prophets was written by representatives and significatives, and that it could not be written in any other style, to have an internal sense, whereby there might be a communication of heaven and earth, n. 2899. That the Lord therefore spake also by representatives, because He spake also from the Divinity itself, n. 2900. Whence the representatives and significatives, which are in the Word and in rituals, are derived, n. 2179. That representatives had rise from the significatives of the Ancient Church, and these from the perceptions of the Most Ancient Church, n. 920, 1409, 2896, 2897. That the most ancient people had their representatives also from dreams, n. 1977. That by Enoch are denoted those who collected the perceptions of the most ancient people, n. 2896. That in heaven there are continually representatives of the Lord and of His kingdom, n. 1619. That the heavens are full of representatives, n. 1521, 1532. That the ideas of the angels are changed into various representatives in the world of spirits, n. 1971, 1980, 1981. The representatives by which infants are introduced into intelligence, n. 2299. That representatives in nature are from an influx of the Lord, n. 1632, 1881. That in universal nature there are representatives of the Lord's kingdom, n. 2750. That in the external man there are things which correspond, and things which do not correspond, with the internal man, n. 1563, 1568.

3350. In order to shew more plainly the nature of representatives, it is permitted to adduce one further instance. On a time I heard several angels of the interior heaven, who together or in consort formed a representative; the spirits about me could not perceive it, except by a certain influx of interior affection; it was a choir, in which several of them together thought the same thing, and spake the same thing. By representatives they formed a golden crown with diamonds around the head of the Lord; which was effected at the same time by a quick series of representatives, such as are those of thought and speech spoken of above, n. 3342—3344; and what is wonderful, although there were several of them, still they all thought and spake as one, thus they all represented as one, and this because none was desirous to act at all from himself, still less to preside over the rest, and lead the choir, for whosoever does this, is of himself dissociated instantly; but they suffered themselves to be led mutually by each other, thus all in particular and in general to

be led by the Lord. All the good who come into another life are brought into such harmonious agreements. Afterwards we heard several choirs, which exhibited various things representatively, and although there were several choirs, and several in each choir, still they acted as one, for from the form of varieties together there resulted a one, containing in it what was beautifully celestial. Thus the universal heaven, which consists of myriads of myriads, can act as one in consequence of being in mutual love, for thus they suffer themselves to be led of the Lord; and what is wonderful, the greater their numbers are, that is, the greater the number of the myriads which constitute heaven, so much the more distinctly and perfectly they all and each become one. This is the case also as the angels are of a more interior heaven, for all perfection increases towards the interiors.

3351. *They who formed the choirs on this occasion were of the province of the lungs, consequently of the Lord's spiritual kingdom; for they flowed gently into the respiration; but the choirs were distinct, some belonging to voluntary respiration, and some to spontaneous.*

3352. *A continuation of the subject concerning correspondences and representatives, especially concerning those in the Word, will be given at the close of the following chapter.*

GENESIS.

CHAPTER THE TWENTY-SIXTH.

3353. THE greatest part of mankind believe, that when the last judgment comes all things are to be destroyed which are in the visible world, that the earth will be consumed by fire, the sun and the moon will be dissipated, and the stars will vanish away; and that a new heaven and a new earth will afterwards spring forth. This opinion they have conceived from prophetic Revelations, wherein mention is made of such things coming to pass. But that the real case is otherwise, may appear from what was shewn above concerning the last judgment, n. 900, 931, 1850, 2117—2133. Hence it is evident that the last judgment is nothing else but the end of the Church with one nation, and its beginning with another; which end and which beginning then take place, when there is no longer any acknowledgment of

the Lord, or what is the same thing, when there is no faith ; and there is no acknowledgment of the Lord, and no faith, when there is no charity, for faith cannot possibly exist but with those who are in charity.

That in such case there is an end of the Church, and a translation thereof to others, appears manifest from all those particulars which the Lord Himself taught and foretold in the Evangelists, concerning that last day, or concerning the consummation of the age, that is, in Matthew xxiv. ; in Mark xiii. ; and in Luke xxi. ; but inasmuch as these particulars cannot be comprehended by any one without a key, which is their internal sense, it is permitted to unfold them in the order in which they stand, according to that sense : we shall begin with these words in Matthew, "*The disciples came to Jesus, saying, Tell us when these things shall be, and what is the sign of thy coming, and of the consummation of the age : and Jesus answering, said unto them, See that no one seduce you ; for many shall come in my name, saying, I am Christ, and shall seduce many : but ye shall hear of wars and rumours of wars ; see that ye be not disturbed ; for all these things must needs be, but the end is not yet. For nation shall be stirred up against nation, and kingdom against kingdom ; and there shall be famines, and pestilences, and earthquakes. But all these things are the beginning of sorrows,*" xxiv. 3—8.

They who abide in the sense of the letter, cannot know whether these and the particulars which follow in this chapter, were spoken concerning the destruction of Jerusalem and the dispersion of the Jewish nation, or concerning the end of days, which is called the last judgment. But they who are in the internal sense, see clearly that the subject here treated of is concerning the end of the Church, which end, in this and other passages, is what is called the coming of the Lord, and the consummation of the age ; and inasmuch as this end is here understood, it may be known that all the above particulars signify things concerning the Church ; but what they signify, may appear from each particular in the internal sense ; as for example : when it is said, *Many shall come in My name, saying, I am Christ, and shall seduce many*, by name here is not signified name, nor by Christ Christ, but name signifies that by which the Lord is worshipped, see n. 2724, 3006 ; and Christ signifies essential truth, n. 3009, 3010. Thus it is signified, that there would come those who would assert that this or that is an article of faith, or that this or that is true, when yet it is neither an article of faith, nor true, but false. By *hearing of wars and rumours of wars*, is signified that there would exist disputes and litigations concerning truths, which are wars in the spiritual sense : by *nation being stirred up against nation, and kingdom against kingdom*, is signified that evil would combat with evil and what is false with what is false ; that nation denotes good, but in an opposite sense evil, may be

seen, n. 1259, 1260, 1416, 1849, and that kingdom denotes truth, but in an opposite sense what is false, n. 1672, 2547. And by there being *famines, and pestilences, and earthquakes in divers places*, is signified that there would be no longer any knowledges of goodness and of truth, and thus that the state of the Church, would be changed, which is an earthquake.

3354. From these particulars it is evident, what is meant by these words of the Lord, namely, that they denote the first state of the Church's perversion, which comes to pass when men begin no longer to know what is good and what is true, but dispute with each other on such subjects, whence come falsities. Inasmuch as this is the first state, it is said, that *the end is not yet*, and that *these things are the beginning of sorrows*, and this state is called *earthquakes in divers places*, whereby is signified, in the internal sense, a change of the state of the Church in part, or as at first. By these things being said to the disciples, is signified that they are said to all who are of the Church, for the twelve disciples represented all such, see n. 2089, 2129, 2130; wherefore it is said, *See that no one seduce you*; also, *Ye shall hear of wars and rumours of wars, see that ye be not disturbed*.

3355. That earthquake, in the internal sense, denotes a change in the state of the Church, appears from the signification of earth, as denoting the Church, see n. 566, 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928; and from the signification of motion, as denoting change of state, in the present case as to things relating to the Church, that is, as to goodness and truth. It is also manifest from other passages in the Word, as in Isaiah, "It shall come to pass, he that fleeth from the voice of fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in a snare, because the cataracts from the deep are open, and *the foundations of the earth are shaken*, by breaking *the earth is broken*, by moving *the earth is moved*, by reeling *the earth reeleth* as a drunkard, *it staggereth* as a cottage, and the transgression thereof is heavy upon it, and it shall fall, and shall not rise again: and it shall come to pass in that day, Jehovah will visit upon the host of high ones in their height, and upon the kings of the *ground upon the ground*," xxiv. 18—20. In this passage, that earth denotes the Church is very evident, for the subject treated of is concerning the Church, whose foundations are said to be shaken, and itself to be broken and moved, to reel and stagger, when goodness and truth are no longer known; the kings of the ground denote truths, in the present case falsities, upon which will be visitation. That kings denote truths, and in an opposite sense falsities, see n. 1672, 2015; and that ground like earth denotes the Church, but with a difference, n. 566, 1068.

Again, in the same prophet, "I will render a man more rare than pure gold, and a man than the gold of Ophir; therefore I

will shake the heaven, *and the earth shall be shaken out of its place*; in the indignation of Jehovah of Sabaoth, and in the day of the heating of his anger," xiii. 12, 13; speaking of a day of judgment; in which passage also earth manifestly denotes the Church, which is said to be shaken out of its place, when it is changed as to state; that place denotes state, may be seen, n. 1273—1275, 1377, 2625, 2837. Again, in the same prophet, "Is this the man that *shaketh the earth*, that *shaketh kingdoms*, that *maketh the world a desert*, and *destroyeth the cities thereof*?" xiv. 16, 17; speaking of Lucifer; where earth denotes the Church, which he is then said to shake when he claims to himself all things thereto belonging; that kingdoms denote truths of the Church, may be seen, n. 1672, 2547.

So in Ezekiel, "It shall come to pass in that day, when Gog cometh upon *the land of Israel*, My heat in Mine anger and in My zeal shall rise up, in the fire of My indignation I will speak, if not in that day there shall be a great *earthquake* upon the *ground of Israel*," xxxviii. 18—20; where Gog denotes external worship separate from internal, and thereby rendered idolatrous, see n. 1151; earth and the ground of Israel denote the spiritual Church; earthquake denotes a change of its state. So in Joel, "Before Him the *earth was moved*, the heavens trembled, the sun and the moon were darkened, and the stars withdrew their brightness," ii. 10; speaking also of the day of a last judgment, where the earth being moved denotes a changed state of the Church; the sun and moon denote good from love and the truth thereof, see n. 1529, 1530, 2441, 2495, which are said to be darkened when good affections and truths are no longer acknowledged: stars denote the knowledges of goodness and of truth, n. 2495, 2849. So in David, "*The earth was shaken and was moved*, and the foundations of the mountains trembled and were shaken, because he was wroth," Psalm xviii. 7; where the earth shaken and moved denotes the state of the Church rendered perverse.

So in the Apocalypse, "I saw further, when he opened the sixth seal, and lo, there was made a *great earthquake*, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars of heaven fell upon the earth," vi. 12, 13; where the earthquake, the sun, the moon, and the stars signify the same as above in Joel: and again, "In that hour was *made a great earthquake*, and a tenth part of the city fell, and in the *earthquake* there fell the names of men seven thousand," Apoc. xi. 13. From all these passages it is evident that an earthquake is nothing else but a change of the state of the Church, and that earth, in the internal sense, is nothing else but the Church; and inasmuch as earth is the Church, it is manifest by the new heaven and new earth, which was to succeed instead of the former, as mentioned in Isaiah lxxv. 17; lxxvi. 22; Apoc. xxi. 1,

nothing else is signified but a New Church internal and external, see n. 1733, 1850, 2117, 2118.

3356. The reason why motion denotes change of state, is because motion is effected in space and in time; and in another life there is no idea of space and of time, but instead thereof there is an idea of state. In another life, indeed, all things appear as in space, and succeed each other as in time, but in themselves they are changes of state, inasmuch as space and time are thence derived. This circumstance is perfectly well known to every spirit, even to the wicked, who by changes of state induced in others cause them to appear in another place, when yet they are not there. It may also be known to man from this consideration, that in proportion as he is in a state of affection, and of consequent joy, and in proportion as he is in a state of thought and in consequent absence from the body, in the same proportion he is not in time, for several hours in such case appear to him scarce as one; and this by reason that the internal man, or the spirit, has states, to which spaces and times in the external man correspond. Motion, therefore, as being successive progression in space and time, is, in the internal sense, change of state.

CHAPTER XXVI.

1. AND there was a famine in the land, besides the former famine, which was in the days of Abraham; and Isaac went to Abimelech king of the Philistines, to Gerar.

2. And **JEHOVAH** appeared to him, and said, Go not down into Egypt, reside in the land of which I speak to thee.

3. Sojourn in this land, and I will be with thee, and I will bless thee, because I will give all these lands to thee and to thy seed, and I will establish the oath which I swore to thy father Abraham.

4. And I will make thy seed to be multiplied as the stars of the heavens, and I will give to thy seed all these lands, and in thy seed shall all the nations of the earth be blessed.

5. Because that Abraham hearkened to my voice, and observed my ordinances, my precepts, my statutes, and my laws.

6. And Isaac dwelt in Gerar.

7. And the men of the place asked him respecting his wife; and he said, She is my sister, because he feared to say, She is my wife, lest perhaps the men of the place may slay me for the sake of Rebecca, because she is good to look upon.

8. And it came to pass, because the days were there prolonged to him, that Abimelech king of the Philistines looked

out through a window, and saw, and behold Isaac was laughing with Rebecca, his wife.

9. And Abimelech called Isaac, and said, But behold she is thy wife, and how saidst thou, She is my sister: and Isaac said unto him, Because I said, Perhaps I may die because of her.

10. And Abimelech said, What is this that thou hast done unto us? one of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us.

11. And Abimelech charged all his people, saying, He that toucheth this man and his wife, dying shall die.

12. And Isaac sowed in that land, and found in that year an hundred measures, and JEHOVAH blessed him.

13. And the man increased, and went going and increasing until he became very great.

14. And he had acquisition of flock, and acquisition of herd, and much service, and the Philistines envied him.

15. And all the wells which his father's servants digged in the days of his father Abraham, the Philistines stopped them up, and filled them with dust.

16. And Abimelech said to Isaac, Go from being with us, because thou prevailest exceedingly above us.

17. And Isaac departed thence, and pitched his camp in the valley of Gerar, and dwelt there.

18. And Isaac returned, and digged again the wells of waters which they digged in the days of Abraham his father, and the Philistines stopped them after the death of Abraham; and he called their names according to the names which his father called them.

19. And the servants of Isaac digged in the valley, and they found there a well of living waters.

20. And the shepherds of Gerar disputed with the shepherds of Isaac, saying, We have the waters, and he called the name of the well Esek, because they contended with him.

21. And they digged another well, and disputed also over it, and he called the name thereof Sitnah.

22. And he removed thence, and digged another well, and they did not dispute over it, and he called the name thereof Rehoboth, and he said, Because now Jehovah hath made us to be spread abroad, and we shall be fruitful in the earth.

23. And he went up thence to Beersheba.

24. And JEHOVAH appeared to him in that night, and said, I am the God of thy father Abraham. Fear not, because I am with thee, and I will bless thee, and will make thy seed to be multiplied for the sake of Abraham my servant.

25. And he built there an altar, and called on the name of JEHOVAH, and stretched out his tent there, and the servants of Isaac digged a well there.

26. And Abimelech went to him from Gerar, and Ahusath his companion, and Phicol the chief captain of his army.

27. And Isaac said unto them, Wherefore are ye come to me, and ye have hated me, and have sent me away from you?

28. And they said, Seeing we have seen that JEHOVAH was with thee, and we said, Let there be, I pray, an oath between us, between us and between thee, and let us make a covenant with thee.

29. If thou shalt do no evil with us, as we have not touched thee, and as we have done with thee nothing but good, and have sent thee in peace: thou art now the blessed of JEHOVAH.

30. And he made them a feast, and they did eat and drink.

31. And in the morning they arose early, and sware a man to his brother; and Isaac sent them away, and they went from being with him in peace.

32. And it came to pass in that day, and the servants of Isaac came, and told him concerning the reasons of the well which they digged, and they said unto him, We have found waters.

33. And he called it Sheba; therefore the name of the city is Beersheba even to this day.

* * * * *

34. And Esau was a son of forty years, and he took a woman Jehudith, the daughter of Beeri, the Hittite, and Basemath, the daughter of Elon, the Hittite.

36. And they were bitterness of spirit to Isaac and to Rebecca.

CONTENTS.

3357. THE subject treated of in this chapter, in the internal sense, is concerning appearances of truth of a threefold degree, how they were adjoined to Truth Divine in order that truths and the doctrines thereof might be received, and a Church might exist.

3358. The subject treated of, verses 1—6, is concerning appearances of truth of a superior degree which are in the internal sense of the Word, in which appearances the angels are, and in which are Divine Truth and Goodness. And that Divine Goodness and Truth cannot be comprehended, consequently cannot be received, unless they are in appearances, verses 7—13.

3359. The appearances of truth of an inferior degree are also treated of, which are in the interior sense of the Word, in which appearances men may be who are of the internal Church, verses 14—17.

3360. Afterwards appearances of truth, of a still inferior degree, are treated of, which are those of the literal sense of the Word, in which appearances men may be who are of the external Church, verses 18—25; and by these may still be effected conjunction with the Lord, verses 26—33.

3361. Concerning scientific truths adjoined to goodness therein, verses 34, 35.

THE INTERNAL SENSE.

3362. THE subject treated of in chapter xxi. was concerning Abimelech, in that he made a covenant with Abraham, and that on this occasion Abraham reproved him concerning a well of waters which his servant had seized upon. A circumstance nearly similar to this here again occurs between Abimelech and Isaac, alike too in this particular, that as Abraham had said that his wife was his sister, so also does Isaac; from which considerations it is evident that some deep divine meaning is contained in these circumstances, otherwise they would never have happened a second time, and been again related, neither would mention have been made of wells on each occasion, concerning which wells information could be of no importance, unless somewhat divine was concealed therein. The internal sense teaches what this divine wisdom is, shewing that the subject treated of is concerning the Lord's conjunction with those who are in His kingdom, in the heavens and in the earths, by truths, and indeed by appearances of truth of a superior degree with the angels, and by appearances of truth of an inferior degree with men, consequently by the Word, in the internal and external sense whereof are contained those appearances. For Truths Divine themselves are such that they cannot in any sort be comprehended by any angel, still less by any man, inasmuch as they exceed every faculty of the understanding both of men and angels. In order, therefore, that they may have conjunction with the Lord, Truths Divine flow in with them in appearances, and when Truths Divine are in such appearances they can both be received and acknowledged. This is effected in a manner adequate to the comprehension of every one, wherefore appearances of truth, that is, truths angelic and human, are of a threefold degree. These are the Divine mysteries which are contained in the internal sense, in what was done and related above concerning Abimelech and Abraham, and concerning Abimelech and Isaac.

3363. Verse 1. *And there was a famine in the land, besides the former famine which was in the days of Abraham; and Isaac went to Abimelech king of the Philistines, to Gerar. There was*

a famine in the land, besides the former famine which was in the days of Abraham, signifies a deficiency of the knowledges of faith: and Isaac went to Abimelech king of the Philistines, to Gerar, signifies to the doctrinal truths of faith; Abimelech is the doctrine of faith respecting things rational; king of the Philistines, denotes things doctrinal; Gerar is faith.

3364. *There was a famine in the land besides the former famine which was in the days of Abraham.*—That hereby is signified a deficiency of the knowledges of faith, appears from the signification of famine, as denoting a deficiency of knowledges, see n. 1460. That the knowledges of faith are meant, appears from what presently follows, that is, from the representation of Abimelech, and from the signification of Gerar, as denoting the things which are of faith. The famine in the days of Abraham, which is mentioned chap. xii. 10, and treated of, n. 1460, was a deficiency of the knowledges relating to the natural man, but the famine here spoken of is a deficiency of the knowledges relating to the rational man, wherefore it is said, that there was a famine in the land besides the former famine which was in the days of Abraham. The subject here treated of, in the internal sense, is concerning the Lord, shewing that from His Divinity are derived all the doctrinals of faith; for there is not given a single doctrinal, nor the smallest part of one, which is not from the Lord, inasmuch as the Lord is doctrine itself; hence it is that the Lord is called the Word, because the Word is doctrine. But inasmuch as whatever is from the Lord is Divine, and what is Divine cannot be comprehended by any created being, therefore things doctrinal which are from the Lord, so far as they appear before created beings, are not Truths purely Divine, but are appearances of truths; nevertheless in such appearances are contained Truths Divine, and this being the case, the appearances also have the name of truths; the subject treated of in this chapter is concerning these appearances.

3365. *And Isaac went to Abimelech king of the Philistines, to Gerar.*—That hereby are signified the doctrinals of faith, appears from the representation of Isaac, as denoting the Lord as to the Divine Rational, see n. 1893, 2066, 2072, 2083, 2630; that Isaac is the Lord's Divine Rational as to Divine Good, see n. 3012, 3194, 3210, and also as to Divine Truth, which is represented by the marriage of Isaac with Rebecca, see n. 3012, 3013, 3077, thus by Isaac is here represented the Lord as to Divine Truth conjoined to Divine Good of the Rational, for Rebecca was with Isaac, and was called sister; and from the representation of Abimelech, as denoting the doctrine of faith which has respect to things rational, see n. 2504, 2509, 2510, 2530; and from the signification of king of the Philistines, as denoting things doctrinal; that king in the internal sense is truth belonging to doctrinals, see n. 1672, 2015, 2069, and that the Philistines

denote the science of knowledges, which also belongs to doctrinals, see n. 1197, 1198; and from the signification of Gerar, as denoting faith, see n. 1209, 2504. Hence it is evident what is signified by Isaac's going to Abimelech king of the Philistines, to Gerar, that is, the doctrine of faith derived from the Lord, and having respect to things rational, or, what is the same thing, having respect to the doctrinals of faith. All those things are called doctrinals which belong to doctrine, which so far as they can be received and acknowledged in heaven by angels, and in earth by men, are said to have respect to things rational, for it is the rational mind which receives and acknowledges them; but the rational mind is such, that it can in no wise comprehend things Divine, inasmuch as it is finite, and what is finite cannot comprehend things which are infinite, therefore Truths Divine from the Lord are presented before the rational mind by appearances. Hence it is, that doctrines are nothing else but appearances of Truth Divine, or nothing else but celestial and spiritual vessels, for the containing of what is Divine. And inasmuch as what is Divine, that is, the Lord, is in them, therefore they affect, and hence the Lord has conjunction with angels and men.

3366. Verses 2, 3. *And Jehovah appeared to him, and said, Go not down into Egypt, reside in the land of which I speak to thee. Sojourn in this land, and I will be with thee, and will bless thee, because to thee and thy seed will I give all these lands, and I will establish the oath which I swore to Abraham thy father. Jehovah appeared to him, and said,* signifies thought from the Divinity: *Go not down into Egypt, reside in the land of which I speak to thee,* signifies that he should not look to things scientific, but to things rational, which being illustrated by the Divine are appearances of truth. *Sojourn in this land,* signifies instruction: *and I will be with thee,* signifies the Divine: *and will bless thee,* signifies that thus would be increase: *because to thee,* signifies to goodness: *and to thy seed,* signifies to truth: *will I give these lands,* signifies things spiritual: *and I will establish the oath which I swore to Abraham thy father,* signifies confirmation thereby.

3367. *Jehovah appeared to him, and said.*—That hereby is signified thought from the Divinity, appears from the signification of appearing, when it is spoken of the Lord, who is Jehovah, as denoting the Divinity which was in Himself; that Jehovah was in the Lord, and that the Lord Himself is Jehovah, has been shewn above in many places, see n. 1343, 1725, 1729, 1733, 1736, 1791, 1815, 1819, 1822, 1902, 1921, 1999, 2004, 2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 3061; and that the Lord, so far as He had united the Human essence to the Divine, so far spake with Jehovah as with himself, n. 1745, 1999. Thus by Jehovah appearing to Him, in the internal sense, is signified that it was from the Divinity. That thought is signified, appears from the signification of saying, as denoting

to perceive, and also to think, according to what has been frequently shewn above.

3368. *Go not down into Egypt, reside in the land of which I speak to thee.*—That hereby is signified that he should not look to things scientific but to things rational, which being illustrated by the Divine are appearances of truth, appears from the signification of Egypt, as denoting things scientific, see n. 1164, 1165, 1462; and from the signification of land (earth), as here denoting things rational, which illustrated by the Divine are appearances of truth, for the land (earth), which is here meant, is Gerar, where Abimelech, king of the Philistines, was; and by Gerar is signified faith, and by Abimelech, the doctrine of faith which has respect to things rational, and by the king of the Philistines, doctrinals, see n. 3363, 3365; therefore by the land, namely, Gerar, where Abimelech was, nothing else is signified in the internal sense; for the signification of land (or earth) is various, see n. 620, 636, 1067, and signifies the quality of the nation of which it is spoken, n. 1262. But in a proper sense it signifies the Church, see n. 3355, and as signifying the Church, it signifies also those things which belong to the Church, that is, those things belonging to man which constitute the Church, consequently the doctrinal truths of charity and faith; thus also things rational, which illustrated by the Divine Being, are appearances of truth. That these appearances are the truths of the Church, consequently its doctrinals, may be seen above, n. 3364, 3365. Whether we speak of rationals illustrated by the Divine, or of appearances of truth, or of truths celestial and spiritual, such as are in the Lord's kingdom in the heavens or in heaven, and such as are in the Lord's kingdom in the earths or in earth, it is the same thing; the same are also called doctrinals, but this from the truths which are in them; the angelic and human rational mind is and is called rational by virtue of the appearances of truth illustrated by the Divine, and without these it is not rational. Thus things rational are these appearances of truth so illustrated. The reason why it is here said that he should not go down to Egypt, that is, should not look to things scientific, is, because things scientific were before treated of, inasmuch as Abraham's sojourning in Egypt represented the Lord's instruction in truths scientific, when He was a child, see n. 1502. With respect to this mystery, that he should not go down into Egypt, but should sojourn in the land of Gerar, that is, that he should not look to things scientific but to things rational, the case is this: all appearances of truth, in which is what is Divine, refer to the rational mind, insomuch that rational truths, and appearances of truth are the same thing; whereas scientifics belong to the natural mind, insomuch that natural truths and scientific truths are the same thing. Rational truths, or appearances of truth, can never be and exist, except from flowing in of the

Divine into the rational mind, and through things rational into things scientific belonging to the natural mind. The things in this case effected in the rational mind appear in the natural, as an image of many things together in a mirror; and thus they are exhibited before man, and also before an angel; nevertheless before an angel they are not exhibited so evidently in the natural mind, but with such as are in the world of spirits, and are in a spiritual-natural state, and hence they have representatives of truth.

The case is the same with every individual man, for, as was before observed, he who is in good is a little heaven, or, what is the same thing, is an image of the greatest heaven, and whereas Divine truth cannot flow immediately into scientific truths, which belong to the natural man, but must flow thereinto through things rational, therefore it is here said that he should not go down into Egypt, but should reside in the land of Gerar. Nevertheless no clear idea can be formed on this subject, unless the quality of influx, and also the nature and quality of ideas, be first known, wherefore by the divine mercy of the Lord, we shall take occasion to speak concerning these things at the close of the chapters, where mention is made of particular experiences.

3369. *Sojourn in this land.*—That hereby is signified instruction, appears from the signification of sojourning, as denoting to instruct, see n. 1463, 2025; and from the signification of land in the present case, as denoting things rational, which illustrated by the Divine are appearances of truth, see above, n. 3368; thus by sojourning in this land is signified to be instructed in those things.

3370. *And I will be with thee.*—That hereby is signified the Divine Essence, may appear from this consideration, that it is Jehovah who speaks, consequently the Divine Himself, by whom when it is said, I will be with thee, it signifies in the series, that thus the Divine would be in the things described.

3371. *And will bless thee.*—That hereby is signified that thus there would be increase, appears from the signification of blessing, as denoting to make fruitful in good affections, and to multiply in truths, see n. 981, 1420, 1422, 1731, 2846, 3140; thus denoting increase.

3372. *Because to thee.*—That hereby is signified goodness, may appear from this consideration, that thee means Isaac, by whom the Lord is represented as to the Divine Rational, according to what has been often shewn above; and the Lord's Divine Rational is nothing but goodness, even the truth therein is good, because Divine.

3373. *And to thy seed.*—That hereby is signified truth, appears from the signification of seed, as denoting truth, see n. 29, 255, 1025, 1447, 1610, 1940, 2848, 3310; thus denoting truth which is from the Lord's Divinity, which is thy seed. They who appre-

hend the Word only according to the sense of the letter, cannot know otherwise, than that seed denotes posterity, consequently in the present case the posterity of Isaac descended from Esau and Jacob, but principally from Jacob, because among that nation the Word was, in which are extant so many historical relations concerning those of whom the nation consisted. But in the internal sense is not meant any posterity descended from Isaac, but all those who are the sons of the Lord, thus the sons of His kingdom, or, what is the same thing, who are in goodness and truth which are from the Lord. And whereas these are seed, it follows that goodness and truth from the Lord are seed, for hence are sons, wherefore also truths themselves which are from the Lord are called sons of the kingdom in Matthew, “He who soweth *good seed* is the Son of Man; the field is the world, the seed are *the sons of the kingdom*,” xiii. 37, 38; hence also in general by sons are signified truths, see n. 489, 491, 533, 1147, 2623. Every one may know, who thinks somewhat deeper or more interiorly than common, that by the seed of Abraham, of Isaac, and of Jacob, which is so often mentioned in the Divine Word, and of which it is so frequently said that it should be blessed, and this above all other nations and people in the globe cannot be signified their posterity, for these in respect to other nations were least of all principled in goodness from love to the Lord and charity towards their neighbor, yea, neither were they principled in any truth of faith. For what the Lord was, what His kingdom, thus what heaven was, and what a life after death, they were altogether ignorant of, as well because they were not willing to know, as because had they known, they would in their hearts have totally denied such knowledge, and would thereby have profaned interior good affections and truths, as they profaned exterior by their so often becoming open idolaters; which is the reason why interior truths are so rarely extant in the literal sense of the Word of the Old Testament. It was in consequence of their being such a people, that the Lord said of them out of Isaiah, “He hath blinded their eyes, and hardened their heart, lest they should see with their eyes, and understand with their heart, and should be converted, and I should heal them,” John xii. 40; and when they said, “We are Abraham’s seed; Abraham is our father, Jesus said unto them, If ye were the sons of Abraham, ye would do the works of Abraham; ye are of your father the devil, and the desires of your father ye wish to do,” John viii. 33, 39, 44; by Abraham here is also meant the Lord, as in every other passage in the Word. That the Jews were not His seed, or sons, but from the devil, is said expressly: hence it is very evident, that by the seed of Abraham, of Isaac, and of Jacob, in the historical and prophetic Word, are by no means meant the Jews, inasmuch as the Word throughout is Divine, but all those who are the Lord’s seed, that is, who are in goodness and

the truth of faith in Him. That from the Lord alone is heavenly seed, that is, all goodness and truth, may be seen, n. 1438, 1614, 2016, 2803, 2882, 2883, 2891, 2892, 2904, 3195.

3374. *I will give all these lands.*—That hereby are signified things spiritual, appears from the signification of lands, as here denoting things rational, which illustrated by the Divine Being are appearances of truth, see above, n. 3368; which appearances, that they are truths, was also shewn above, n. 3364, 3365, consequently denoting things spiritual, for these are nothing else but truths derived from the Divine, as may appear from what has been frequently said above concerning the signification of things spiritual. By what is spiritual in a genuine sense, is meant the light of truth itself which is from the Lord, as by what is celestial is meant all the flame of goodness from the Lord. Hence it may appear, that inasmuch as this light flows in from the Lord, both into man's rational mind and into his natural, spirituality is predicated of each, and that it is the Divine as to truth which flows in. From these observations it may be known what is signified by spiritual in a genuine sense, and that there is what is spiritual rational and what is spiritual natural.

3375. *And I will establish the oath which I sware to Abraham thy father.*—That hereby is signified confirmation, appears from the signification of oath, or of swearing, as denoting confirmation, see n. 2842; it is not here said, I will establish the covenant which I made with Abraham, but the oath, by reason that covenant is said of what is celestial, or of good, whereas oath is said of what is spiritual or of truths, see n. 3037, which are here treated of; wherefore also in what follows it is not said of Isaac, that he made a covenant with Abimelech, but that he sware a man to his brother, verse 31; whereas it is said of Abraham, that he and Abimelech made a covenant, Gen. xxi. 32; see Psalm cv. 8—10. By confirmation here, which is signified by oath, is meant the Lord's conjunction with those who are in His kingdom, for an oath is the confirmation of a covenant, and by covenant is signified conjunction, see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021.

3376. The internal sense of these two verses, is, that the Divine Truth, when it flows in by things rational, presents appearances of truth, and thus fructifies and multiplies itself as to goodness and truth, by which the Lord conjoins Himself with angels and men: that this is the sense of these verses, cannot be seen from the first exposition, where things appear scattered, as for instance, from what was said, n. 3366, *that there was thought from the Divine Being, not to look to things scientific but to things rational, which, illustrated by the Divine, are appearances of truth; and that hence would be instruction from the Divine Being, and increase. Thus there would be goodness and truth,*

which are things spiritual, whereby the Lord has conjunction with the things which are in His Word. These things, however, which appear scattered before man, are still, in their internal sense, conjoined together in the most orderly arrangement, and before the angels, or in heaven, appear and are perceived in a most beautiful series, yea, with angelic representatives in a celestial form, and this with a variety inexpressible. Such is the Word throughout in its internal sense.

3377. Verses 4, 5. *And I will make thy seed to be multiplied as the stars of the heavens, and I will give to thy seed all these lands, and in thy seed shall all the nations of the earth be blessed. Because that Abraham hearkened to my voice, and observed my ordinances, my precepts, my statutes, and my laws. I will make thy seed to be multiplied as the stars of the heavens, signifies the truths and knowledges of faith: and I will give to thy seed all these lands, signifies Churches thence derived: and in thy seed shall all the nations of the earth be blessed, signifies all those who are in goodness as well within as out of the Church. Because that Abraham hearkened to my voice, signifies the union of the Divine Essence of the Lord with the Human Essence by temptations: and has observed my ordinances, my precepts, my statutes, and my laws, signifies by continual revelations from Himself.*

3378. *I will make thy seed to be multiplied as the stars of the heavens.*—That hereby are signified the truths and knowledges of faith, appears from the signification of seed, as denoting truths, see above, n. 3373; and from the signification of stars, as denoting the knowledges of faith, see n. 2495, 2845.

3379. *And I will give to thy seed all these lands.*—That hereby are signified Churches thence derived, appears from the signification of seed, as denoting truths, consequently those who are in truths, and are thence called sons of the kingdom, see above, n. 3373. And from the signification of lands, as here denoting things rational, which, illustrated by the Divine, are appearances of truth, see also above, n. 3368, consequently denoting those who are in things rational illustrated by the Divine Being, or, what is the same thing, who are in heavenly light; and inasmuch as they only are in such light, who are in the Lord's kingdom in the heavens, that is, who are in heaven, and who are in the Lord's kingdom in the earths, that is, who are in the Lord's Churches, it is therefore evident that by these lands are signified Churches. For Churches are not Churches in consequence of being so called, and of professing the name of the Lord, but in consequence of being in goodness and truth from faith. It is good itself and truth from faith which constitute the Church, yea, which are the Church, for in goodness and truth from faith is the Lord, and where the Lord is there is the Church.

3380. *And in thy seed shall all the nations of the earth be blessed.*—That hereby are signified all who are in goodness as

well within as out of the Church, appears from the signification of being blessed, as denoting to be made fruitful in good and to be multiplied in truths, see above, n. 981, 1422, 1731, 2486, 3140; and from the signification of seed, as denoting good affections and truths which are from the Lord, see above, n. 3373; and from the signification of the nations of the earth, as denoting all who are in goodness, see n. 1259, 1260, 1416, 1849; thus, by all the nations of the earth being blessed in thy seed, is signified, that by goodness and truth which are from the Lord all are saved who live in mutual charity, whether they be within the Church or out of it. That the nations who are out of the Church, and who are in goodness, are saved alike with those who are within the Church, may be seen, n. 593, 932, 1032, 1059, 1327, 1328, 2049, 2051, 2284, 2589—2604, 2861, 2986, 3263.

3381. *Because that Abraham hearkened to My voice.*—That hereby is signified the union of the Divine Essence of the Lord with the Human Essence by temptations, appears from the representation of Abraham, as denoting the Lord even as to the Divine Humanity, see n. 2833, 2836, 3251; and from the signification of hearkening to My voice, when it is said of the Lord, as denoting to unite the Divine Essence to the Human by temptations, for it is in relation to temptations that obedience is predicated of the Lord in the Word; what is here said has respect to what is related concerning Abraham, chap. xxii., namely, that God *tempted him*, and said unto him, that he should take his son, and offer him for a burnt-offering, verses 1, 2. And when he hearkened to this voice, it is said, “Now I know that thou fearest God, and hast not withheld thine only son from Me; in Myself have I sworn, saith Jehovah, because thou hast done this Word, and hast not withheld thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens,” verses 12, 16, 17; that by not withholding thine only son from Me, which was hearkening to the voice, is signified the union of the Human with the Divine by the last state of temptation, may be seen, n. 2827, 2844. That this is meant by hearkening to the voice of Jehovah or the Father, is evident also from the Lord’s words in Gethsemane, “My Father, if it be possible, let this cup pass from Me, *nevertheless not as I will, but as thou wilt* ;” again a second time, “My Father, if this cup may not pass from Me, except I drink it, *Thy will be done*,” Matt. xxiv. 39, 42; Mark xiv. 36; Luke xxii. 42; but whereas Jehovah or the Father was in Him, or He in the Father, and the Father in Him, John xiv. 10, 11; by hearkening to the voice of Jehovah is meant, that the Lord united the Divine to the Human by temptations, through His own power, which is also evident from the Lord’s own words in John, “As the Father knoweth Me, and I know the Father, *and I lay down my soul for the sheep*, for this

My Father loveth Me, because *I lay down my soul*, that I may take it again ; *I have power to lay it down, and I have power to take it again* ; this commandment have I received of My Father." x. 15, 17, 18. That the Lord, by his own power, united His Divine Essence to His Human Essence by temptations, may be seen, n. 1663, 1668, 1690, 1691, 1725, 1729, 1733, 1737, 1787, 1789, 1812, 1820, 2776, 3318.

3382. *And hath observed My ordinances, My precepts, My statutes, and My laws.*—That hereby is signified by continual revelations from Himself, namely, that by temptations, so also by those [revelations], He united the Divine Essence to the Human, may appear from this consideration, that to observe ordinances, precepts, statutes, and laws, involves all things of the Word, that is, ordinances, all things thereof in general ; precepts, the internal things thereof ; statutes, the external things ; and laws, all things thereof in particular. Inasmuch as these things are predicated of the Lord, who from eternity was the Word, and from whom all those things are, in the internal sense it cannot be signified that He observed those things, but that He revealed them to Himself, when He was in a state of union of the Human with the Divine. These things indeed, at first view, appear rather remote from the sense of the letter, yea, even from the proximate internal sense, but still when the words are read by man, this is the sense thereof in heaven. For, as has been occasionally said above, and may be seen from examples, n. 1873, 1874, the sense of the letter in the ascent towards heaven is put off, and instead thereof another heavenly sense is perceived, insomuch that this latter sense cannot be known to be from the former. For they who are in heaven are in the idea that all things of the Word in the internal sense treat of the Lord, and also that all things in the Word are from the Lord. Likewise that when He was in the world, He thought from the Divine and thus from Himself, and acquired to Himself all intelligence and wisdom by continual revelations from the Divine. Therefore they have no other perception from the above words ; for to observe ordinances, precepts, statutes, and laws, is not predicable of the Lord, inasmuch as He Himself was the Word, consequently He Himself was what was to be observed. He Himself was the precept, He Himself was the statute, and He Himself was the law ; for all these things have respect to Him, as the First from whom they are derived, and as the Last to whom they tend. Therefore, by the above words, in a supreme sense, nothing else can be signified but the union of the Lord's Divine with the Human, by continual revelations from Himself. That the Lord thought from the Divine, thus from Himself, otherwise than other men, may be seen, n. 1904, 1914, 1935. And that He acquired to Himself intelligence and wisdom by continual revelations from the Divine, n. 1616, 2500, 2523, 2632.

That to observe ordinances, denotes all things of the Word in

general, and that precepts denote the internal things of the Word, statutes the external things, and that laws denote all things of the Word in particular, in a genuine sense, may appear from many passages viewed in the internal sense, some of which we shall here adduce; thus in David, "Blessed are the upright in the way, walking in the *law of Jehovah*; blessed are they that keep *His testimonies*; O that my ways were directed to keep *Thy statutes*; I will keep *Thy statutes*; in my whole heart have I sought Thee, let me not err from Thy precepts: in my heart have I hid *Thy Word*, that I may not sin against Thee: blessed art Thou, Jehovah, teach me *Thy statutes*; with my lips have I declared all the *judgments of Thy mouth*: in the way of *Thy testimonies* I am glad, I meditate in *Thy commandments*, and have respect unto *Thy ways*: in *Thy statutes* I delight; I do not forget *Thy Word*: recompense Thy servant, that I may live, and keep *Thy Word*: open my eyes that I may see wonderful things out of *Thy law*: hide not *Thy precepts* from me: vivify me according to *Thy Word*: teach me *Thy statutes*; make me to understand the way of *Thy commandments*," Psalm cxix. 1—27. The subject treated of throughout this whole Psalm is concerning the Word, and concerning the things of the Word, which it is evident are precepts, statutes, judgments, testimonies, commandments, and ways. But what is specifically signified by each of these expressions, cannot possibly be seen from the sense of the letter, in which sense they appear only as repetitions of the same thing; it may nevertheless be seen from the internal sense, in which sense things altogether different are signified by precepts, by statutes, by judgments, testimonies, commandments, and ways.

Again, "*The law of Jehovah* is perfect, converting the soul; the *testimony of Jehovah* is sure, making wise the simple; the *commandments of Jehovah* are right, gladdening the heart: the *precept of Jehovah* is pure, enlightening the eyes; the fear of Jehovah is clean, enduring for ever; the *judgments of Jehovah* are truth," Psalm xix. 8—10: and in the Book of Kings, "David said to Solomon, Thou shalt *observe the ordinance* of thy God, to walk in *His ways* to keep *His statutes*, and *His precepts*, and *His judgments*, and *His testimonies*, according to what is written in the *law of Moses*," 1 Kings ii. 3; to observe the ordinance, denotes all things of the Word in general, for it is mentioned in the first place, and has respect to what follows, as to what is less general; for to observe the ordinance is the same thing as to keep what is to be kept. So in Moses, "Thou shalt love Jehovah thy God, and shalt *observe His ordinance*, and *His statutes*, and *judgments*, and *precepts*, in all days," Deut. xi. 1; where to observe what was ordained, or to keep what was to be kept, denotes in like manner all things of the Word in general; statutes denote the external things of the Word, such as rituals, and those things which are representative and significative of the internal sense;

but precepts denote the internal things of the Word, such as are the things belonging to life and doctrine, especially those which are of the internal sense; but concerning the signification of precepts and statutes, by the divine mercy of the Lord we shall speak elsewhere.

3383. Verses 6, 7. *And Isaac dwelt in Gerar, and the men of the place asked him respecting his wife, and he said, She is my sister, because he feared to say, She is my wife, lest perhaps the men of the place may slay me for the sake of Rebecca, because she is good to look upon. Isaac dwelt in Gerar,* signifies the Lord's state as to the things which are of faith in respect to things rational which were to be adjoined: *and the men [viri] of the place asked him respecting his wife,* signifies the enquiries of men [homines] concerning Divine Truth: *and he said, She is my sister,* signifies truth rational: *because he feared to say, She is my wife, lest perhaps the men of the place slay me for the sake of Rebecca,* signifies that he could not open Divine Truths themselves, for thus Divine Good would not be received: *because she is good to look upon,* signifies that it may easily be received from this circumstance, that it is called Divine.

3384. *Isaac dwelt in Gerar.*—That hereby is signified the Lord's state as to the things of faith in respect to things rational which were to be adjoined, appears from the signification of dwelling in Gerar, as denoting to be principled in the things which are of faith, consequently a state as to those things; for to dwell signifies to live, see n. 1293; and Gerar denotes the things which are of faith, see n. 1209, 2504, 3365; and from the representation of Isaac, as denoting the Lord as to the Divine Rational, see n. 1893, 2066, 2072, 2083, 2630; that it is in respect to things rational, which were to be adjoined, appears from what goes before, and from what follows, for the subject treated of in this chapter throughout is concerning those things, that is, things rational, which being illustrated by the Divine are appearances of truth. That to dwell denotes to be and to live, consequently that it denotes a state, appears from many passages in the Word, as in David, "*I will dwell in the house of Jehovah in length of days,*" Psalm xxiii. 6: again, "*One thing have I sought of Jehovah, this I will require, that I may dwell in the house of Jehorah all the days of my life,*" xxvii. 4: again, "*He that doth deceit shall not dwell in the midst of my house,*" ci. 7; where to dwell in the house of Jehovah denotes to be and to live in goodness from love, for this is the house of Jehovah. So in Isaiah, "*They that dwell in the land of the shadow of death, on them hath light shined,*" ix. 2; where by dwelling in the land of the shadow of death is denoted the state of those who are in ignorance of good and of truth: again, "*Babylon shall not be inhabited for ever,*" xiii. 20; denoting the state of the damnation of those who are Babylon; again, "*Jehovah, the God of Israel,*"

inhabiting the cherubim," xxxvii. 16. "O Shepherd of Israel, *inhabiting the cherubim*, shine forth," Psalm lxxx. 1; *inhabiting the cherubim* denotes the Lord as to a state of providence, in preventing any one entering into the holy things of love and faith unless he be prepared of the Lord, see n. 308.

So in David, "I lay me down in peace and sleep, for thou Jehovah alone causest me *to dwell safely*," iv. 8; to cause to dwell safely denotes a state of peace. So in Jeremiah, "*Who dwellest upon many waters*, great in treasures, thy end is come, the measure of thy gain," li. 13; speaking of Babylon, where to dwell upon many waters denotes being in knowledges concerning truth. In Daniel also, "God Himself revealeth deep and hidden things, He knoweth what is in the darkness, and *light dwelleth with Him*," ii. 22; where to dwell denotes to be. Again, in the same prophet, "Under that tree the beasts of the field had shade, and the fowls of heaven dwelt in its branches," iv. 12. And in Ezekiel, "Under its branches every beast of the field brought forth, and *in its shade dwelt all great nations*," xxxi. 6; where to dwell denotes to be and to live. So in Hosea, "The floor of the wine-press shall not feed them, and the new wine shall lie to her, *they shall not dwell in the land of Jehorah*, and Ephraim shall return to Egypt," ix. 2, 3; where not to dwell in the land of Jehovah denotes not to be in a state of goodness from love, consequently not in the Lord's kingdom.

3385. *And the men of the place asked him respecting his wife.*—That hereby are signified the enquiries of men concerning Divine Truth, appears from the signification of asking, as denoting to enter into enquiry. And from the signification of the men of the place, namely, Gerar, as denoting those who are in the doctrinal truths of faith; that Gerar denotes the things of faith, see n. 1209, 2504. Thus the men of the place denote men of such a state; and from the signification of the wife, who is here Rebecca, as denoting the Divine Truth of the Lord's Divine Rational, see n. 3012, 3013, 3077. The subject treated of in the preceding verses is concerning the appearances of truth, in that they exist by Divine Influx from the Lord into the things of man's rational mind; the subject here treated of is concerning the reception of those appearances, and this first by those who are in the doctrinal truths of faith, and who are understood by the men of the place or Gerar, and are of the first class of those who are called spiritual. For these, inasmuch as they have not perception, like the celestial, and are respectively in obscurity, see n. 1043, 2088, 2669, 2078, 2715, 2718, 2831, 3235, 3241, 3246, enter into disquisitions whether a thing be true or not, and also whether it be Divine Truth; and inasmuch as they have not perception respecting it, there is given them such as appears like truth, and this according to their rational perception, that is, according to their apprehension, for thus it is received. It is permitted every

one to believe truths as he apprehends them ; unless this was the case, there would be no reception, because there would be no acknowledgment : this is the subject now described.

3386. *And he said, She is my sister.*—That hereby is signified truth rational, appears from the signification of sister, as denoting truth rational, see n. 1495, 2508, 2524, 2556 ; by truth rational is meant that which appears as true according to the apprehension, or before the rational mind, as was just now said. Isaac's saying that Rebecca was his sister, as Abraham had before said that Sarah was his sister, first in Egypt, Gen. xii. 11—13, 19 ; and afterwards in Gerar, Gen. xx. 2, 5, 12 ; involves a like mystery, as may be seen from the explanation of those passages ; and inasmuch as the like happened three times, and is also three times recorded in the Word, it is evident that it is a mystery of the greatest moment, which cannot be known to anyone but from the internal sense ; but what the mystery is, appears from what follows.

3387. *Because he feared to say, She is my wife, lest perhaps the men of the place slay me for the sake of Rebecca.*—That hereby is signified that he could not open Divine Truths themselves, because thus Divine Good would not be received, appears from the signification of fearing to say, as denoting not to be able to open ; and from the signification of wife, who is here Rebecca, as denoting the Lord's Divine Rational as to Divine Truth, see n. 3012, 3013, 3077 ; and from the signification of slaying me, as denoting that good is not received, for by Isaac, who here is *me*, is represented the Divine Goodness of the Lord's Rational, see n. 3102, 3194, 3210 ; for goodness is then said to be slain or to perish, when it is not received, for in such case it becomes none ; and from the signification of the men of the place, as denoting those who are in the doctrinal truths of faith, see n. 3385 ; hence then it is evident what is the internal sense of these words, namely, that if Divine Truths themselves were to be opened, they would not be received by those who are in the doctrinal truths of faith, because they exceed all their belief, and consequently nothing of good from the Lord could flow in, inasmuch as good from the Lord, or Divine Good, cannot flow in except into truths, truths being the vessels of good, as has been abundantly shewn above.

Truths or appearances of truth are given man to this intent, that Divine Goodness may form his intellectual state, and thereby may form the man himself, for truths are to the end that good may flow in, inasmuch goodness, without vessels or recipients, does not enter, because it does not find a state corresponding to itself, wherefore where there are not truths, or where they are not received, there is neither rational nor human good, consequently the man has not any spiritual life ; nevertheless, in order that man may have truths, and thence have spiritual life, there are appearances of truth given, and this to every one according to

his apprehension, which appearances are acknowledged as truths because they are such that Divine things may be in them.

For the better understanding what appearances are, and that they are such things as serve man instead of Truths Divine, the following ease may be adduced in the way of illustration. If it should be said that in heaven there is no idea of place, consequently none of distance, but that instead thereof the angels have ideas of state, this could in nowise be apprehended by man, for he would thus be led to conceive that in heaven there was nothing distinct, but all confused, that is, all in one or together, when nevertheless all things therein are so distinct, that nothing can be more so; that places, distances, and spaces, which exist in nature, are states in heaven, may be seen, n. 3356. Hence it is evident that whatever is said in the Word concerning places and spaces, and from them and by them, is an appearance of truth, and unless it was spoken by such appearance, it would in nowise be received, consequently it would scarce be accounted of any reality, for the idea of space and of time is in almost all and everything of man's thought during his abode in the world, that is, so long as he is in space and time.

That in the Word things are spoken according to appearances of space, is manifest from almost all and everything contained therein, as in Matthew, "Jesus said, How saith David, the Lord said to my Lord, sit *on my right hand*, until I make thy foes thy *footstool*," xxii. 43, 44; where to sit on the right hand is spoken from the idea of place, thus according to appearance, when nevertheless it is a state of the Divine Power of the Lord which is thus described. So again, "Jesus said, Hereafter shall ye see the son of Man *sitting on the right hand of power*, and coming *on the clouds of heaven*," xxvi. 64; where to sit on the right hand, and also to come upon the clouds, are in like manner expressions grounded in the idea of place with men, but in the idea of the Lord's power with the angels. So in Mark, "The sons of Zebedee said to Jesus, Grant unto us that we may sit one on *Thy right hand*, and the other on *Thy left*, in Thy glory; Jesus answered, To sit on *My right hand*, and on *My left*, is not Mine to give, but to those for whom it is prepared," x. 37, 40. From these words it is manifest what sort of an idea the disciples had concerning the Lord's kingdom, namely, that it was to sit on the right hand and on the left; and inasmuch as they had such an idea, the Lord also answered them according to their apprehension, thus according to what appeared to them.

In David also, "He is as a bridegroom *coming forth from his closet*, he rejoiceth as an hero to run the way, *from the end of the heavens* is his coming forth, and *his circuit to the ends thereof*," xix. 5, 6; speaking of the Lord, whose state of Divine Power is described by such things as relate to space. So in Isaiah, "How *hast thou fallen from heaven*, O Lucifer, son of the morning, thou

hast said in thine heart, I will *ascend into the heaven*, I will *exalt my throne* above the stars of heaven, I will *ascend above the heights of the clouds*," xiv. 12—14; where to fall from heaven, to ascend the heavens, to exalt the throne above the stars of heaven, are all expressions grounded in the idea of space or place, whereby self-love profaning holy things is described. Inasmuch as things celestial and spiritual are presented before man by such things as appear, and according to such things, therefore heaven is also described as being on high, when yet it is not on high, but within, or in an internal state, see n. 450, 1380, 2148.

3388. *Because she is good to look upon*.—That hereby is signified that it might be easily received, from this circumstance that it is called Divine, appears from the signification of good to look upon, as denoting that which pleases by its form, thus what is easily received. The subject treated of is concerning those who are in the doctrinal truths of faith, and have no perception of truth from goodness, but have only a conscience of what is true grounded in this, that they have been taught so by their parents and masters. These are they who are called the men of the place, or of Gerar, n. 3385, 3387. With such persons, the first of the confirmation of truth is, that it is called Divine, for in this case they have instantly an idea of what is holy, which gives an universal confirmation to all and everything declared, and this, notwithstanding they do not comprehend such things. But still the things declared must be accommodated to their apprehension; for it is not sufficient that a man knows a thing to be so, but he is also desirous to know what it is, and what is its quality, in order that some confirmation may thence accrue to his understanding, and may be reflected back from it. If this be not the case, a thing may indeed be introduced to the memory, but it remains there only as something dead, or as a mere sound, and unless some confirming proofs infix it, from whatever source they are derived, it is dissipated like the remembrance only of somewhat that made a tinkling noise.

3389. Verses 8, 9. *And it came to pass, because days were there prolonged to him, that Abimelech, king of the Philistines, looked out through a window, and saw, and behold Isaac was laughing with Rebecca his wife. And Abimelech called Isaac, and said, but behold she is thy wife, and how saidst thou, She is my sister? and Isaac said unto him, because I said, Perhaps I may die because of her. It came to pass because days were there prolonged to him*, signifies a state of reception: *Abimelech, king of the Philistines, looked out through a window, and saw*, signifies the doctrine of faith having respect to things rational in knowledges: *and behold Isaac was laughing with Rebecca his wife*, signifies that Divine Good was present in Divine Truth: *and Abimelech called Isaac, and said*, signifies the Lord's perception from doctrine: *but behold she is thy wife, and how saidst thou, She is my sister?* signifies if Divine

Truth, it was not also rational : and *Isaac said unto him, Because I said, Perhaps I may die because of her*, signifies that he would not be received.

3390. *It came to pass because days were prolonged to him.*—That hereby is signified a state of reception, appears from the signification of prolonging there to him, namely, to Isaac, as denoting that when the Divine Good, which is represented by Isaac, was there for some time, Divine Truth was received, for the subject treated of, in the internal sense, is concerning the reception of truth by the spiritual ; and from the signification of days, as denoting states, see n. 23, 487, 488; 493, 893, 2788.

3391. *And Abimelech, king of the Philistines, looked out through a window, and saw.*—That hereby is signified the doctrine of faith having respect to things rational in knowledges, appears from the representation of Abimelech, as denoting the doctrine of faith having respect to things rational, see n. 2504, 2509, 2510, 2533 ; and from the signification of king of the Philistines, as denoting things doctrinal, see n. 3365 ; and from the signification of window, as denoting the intellect, see n. 655, 658 ; consequently, denoting the internal sight, for this formerly was signified by windows : thus to look out through a window is to perceive those things which appear by the internal sight, which things in general are knowledges, such as belong to the external man. Things rational, or, what is the same, appearances of truth, that is, truths spiritual, are not knowledges, but are in knowledges, for they belong to the rational mind, thus to the internal man, and it is the internal man which looks upon the things of the external, thus on the truths in knowledges ; for knowledges, inasmuch as they belong to the natural man, are vessels recipient of things rational. That Truths Divine flow into the rational mind, and through this into the natural, and in this latter are presented as an image of many things in a mirror, may be seen, n. 3368.

That windows are such things as belong to the internal sight, that is, to the intellect, which in one word are called things intellectual, appears from those passages of the Word which were adduced, n. 655, and still further from the following, “ They shall run to and fro in the city, they shall run on the wall, they shall climb up into the houses, *they shall enter in by the windows as a thief,*” Joel ii. 9 ; speaking of the evils and falsities of the last days of the church ; to climb up into the houses, denotes the destroying of the good things belonging to the will : that house denotes such things, see n. 710, 2233, 2234 ; and to enter in by the windows, denotes the destroying of truths and the knowledges thereof belonging to the understanding. So in Zephaniah, “ Jehovah will stretch out His hand over the north, and will destroy Ashur, troops shall lie down in the midst thereof, every wild beast of its nation, the cormorant and bittern shall pass the night in the chapters of it, *a voice shall sing in the window,* dry-

ness shall be in the threshold, because He hath made bare the cedar," ii. 13, 14; speaking of the destruction of the truths of faith by reasonings, which are Ashur, see n. 119, 1186; by a voice singing in the window, is denoted the desolation of truth, thus the desolation of the intellectual faculty as to truth.

So in the book of Judges, "The mother of Sisera *looked out through a window*, and cried through *the lattice*, Why is his chariot so long in coming," v. 28. This is part of the prophetic declaration of Deborah and Barak, concerning the raising up again of a spiritual Church; by looking out through a window, are denoted the reasonings of those who deny truths, and thereby destroy the things which belong to the Church, for such reasonings are things intellectual in an opposite sense. So in Jeremiah, "Woe to him that buildeth his house without justice, and his chambers without judgment; who saith, I will build for myself an house of measures and spacious chambers; and *he cutteth out for himself windows*, and things ceiled with cedar, and he painteth it with vermilion," xxii. 13, 14. To build a house without justice, and chambers without judgment, denotes to found a religion and worship from what is not good and true. That justice and judgment signify goodness and truth, may be seen, n. 2235; to cut out for himself windows and things ceiled with cedar, and to paint with vermilion, denotes the falsification of intellectual and spiritual truths. The windows of the temple at Jerusalem represented nothing else but what belongs to things intellectual, consequently to things spiritual. The same is signified by the windows of the new temple, as mentioned in Ezekiel, chap. xl. 16, 22, 25, 33, 36; xli. 16, 26; for that the new temple, the New Jerusalem, and the new earth, as described in that prophet, are nothing else but the Lord's kingdom, every one may see, consequently the things mentioned in regard thereto must be such things as belong to His kingdom.

3392. *And behold Isaac was laughing with Rebecca his wife.*—That hereby is signified that Divine Good was present in Divine Truth, or that Divine Good was adjoined to Divine Truth, appears from the representation of Isaac, as denoting the Divine Good of the Lord's Rational, see n. 3012, 3194, 3210; and from the signification of laughing, as denoting the love or the affection of truth, see n. 2072, 2216; and from the representation of Rebecca, as denoting the Divine Truth of the Lord's Rational, see n. 3012, 3013, 3077. Hence it is evident, that by Isaac laughing with Rebecca his wife is signified that Divine Good was present with Divine Truth: the sense of the above words in the series is, that truth spiritual is received at first for this reason, because it is called Divine afterwards, because the Divine is in it, which is clearly seen by those who are regenerated, and who become men of the spiritual Church. These are they who are meant by Abimelech, that is, they who are in the doctrines of faith, and

have respect to truths in knowledges, concerning whom, see above, n. 3391.

3393. *And Abimelech called Isaac and said.*—That hereby is signified the Lord's perception from doctrine, appears from the representation of Abimelech, as denoting doctrine that has respect to things rational, see n. 2504, 2509, 2510, 2533, 3391. And from the representation of Isaac, as denoting the Lord's Divine Rational, concerning which see above, and from the signification of saying, as denoting to perceive, see n. 1898, 1919, 2080, 2862. And whereas Abimelech signifies that doctrine in which now the Divine was perceived, therefore also by Abimelech is represented the Lord as to that doctrine; for all and everything contained in the Word, in a supreme sense, have relation to the Lord. And the Lord is doctrine itself, that is, the Word, not only as to the supreme sense therein, but also as to the internal sense, and even as to the literal sense, for this sense is representative and significative of the internal sense, as the internal sense is representative and significative of the supreme sense. And that which in the Word is representative and significative, is in its essence that which is represented and signified, consequently, it is the Divinity of the Lord. For a representative is nothing else but an image of what is represented, and in the image is the [being] himself who is presented to view. This may appear from man's speech and also from his gestures, these being only images of the things which exist within in man, in his thought and will, so that speech and gesture are thought and will in a form; for if you take away thought and will thence, the remainder would be a mere inanimate somewhat, in which would be nothing human. Hence it may appear how the case is with the Word, even in its letter, namely, that it is Divine.

3394. *But behold she is thy wife, and how saidst thou, She is my sister.*—That hereby is signified if it was Divine Truth, it was not also rational, appears from the signification of wife, who is here Rebecca, as denoting the Divine Truth of the Lord's Divine Rational man, see n. 3012, 3013, 3077. And from the signification of sister, as denoting truth rational, see n. 3386. Thus by these words, "Behold she is thy wife, and how saidst thou, She is my sister," is signified that truth, as being Divine, cannot be rational.

With respect to this mystery, the case is as follows: Those who are spiritual, inasmuch as they have not perception like the celestial, do not know that Divine Truth becomes rational truth with man when he is regenerated. They say indeed that all goodness and truth are from the Lord, but still, when good and truth exist in their rational mind, they suppose it to be their own, and thus as it were to be from themselves, so they cannot be separated from their selfhood, which is willing so to think. With the celestial, however, the case is this; they perceive

Divine Goodness and Truth in the rational mind, that is, in things rational, which being illustrated by the Lord's Divine Influx, are appearances of truth, n. 3368, even in the natural mind, that is, in scientific truths and things of sense, and inasmuch as they are in such a state, they can acknowledge that all good and truth flows in from the Lord, and also that there is a perception of goodness and truth, which is communicated and appropriated to them from the Lord, and causes their delight, blessedness, and happiness. Hence it was that the most ancient people, who were celestial men, in all and every object which they saw with their eyes, perceived nothing but things celestial and spiritual, see n. 1409. Inasmuch as the subject here treated of is concerning the spiritual man regenerated, who by regeneration from the Lord receives Divine Goodness into a new will, and Divine Truth into a new understanding, and inasmuch as such persons are in no other perception, than that if truth be rational it cannot be Divine, as was said above, consequently, that if it be Divine it has nothing common with what is rational, therefore it is here said, if it was Divine Truth, it was not also rational. This likewise is the reason why such persons are desirous that the things of faith should be believed simply, without being viewed from any rational ground, not being aware, that no article of faith, not even the most mysterious, is comprehended by any man without some rational idea, and also a natural one, with the quality of which idea he is nevertheless unacquainted, see n. 3310.

Hereby, indeed, they may secure themselves against those who reason from a negative state concerning all the things of faith, whether they be true or not, see n. 2568, 2588; but to those who are in an affirmative state concerning the Word, namely, that it is to be believed, such a position is hurtful, inasmuch as the freedom of thinking may thus be taken away, which every one enjoys, and the conscience may be bound even to the most heretical tenets, and thus dominion established over man's internal and external minds: these are the things signified by Abimelech saying to Isaac, "Behold she is thy wife, and how saidst thou, She is my sister."

3395. *And Isaac said unto him, Because I said, Perhaps I may die because of her.*—That hereby is signified that he would not be received, appears from what was said above, n. 3387, at those words, "Because he feared to say, She is my wife, lest perhaps the men of the place may slay me for the sake of Rebecca." That to say, signifies to perceive and to think, appears more manifestly in this passage than in any other.

3396. Verses 10, 11. *And Abimelech said, What is this that thou hast done to us? one of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us. And Abimelech charged all the people, saying, He that toucheth the*

man and his wife, dying shall die. Abimelech said, *What is this that thou hast done to us?* signifies indignation. *That one of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us,* signifies that truth might have been adulterated and thereby profaned: and *Abimelech charged all the people, saying,* signifies a decree from the Lord in the spiritual Church. *He that touches the man and his wife, dying shall die,* signifies that Divine Truth and Divine Good are not to be opened, and are not to be approached by those who are in faith, from the danger of eternal damnation if they should be profaned.

3397. *Abimelech said, What is this that thou hast done to us?*—That hereby is signified indignation, may appear without explanation.

3398. *That one of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us.*—That hereby is signified that truth might have been adulterated and thereby profaned, appears from the signification of lying with, as denoting to be perverted or adulterated. And from the signification of one of the people, as denoting some one of the Church, that is, of the spiritual Church, see n. 2928. And from the signification of wife, who is here Rebecca, as denoting Divine Truth, concerning which, see above. And from the signification of guilt, as denoting the blame of the profanation of truth. Hence it is evident, that by these words, “One of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us,” is denoted, that some one of the Church might easily have adulterated Divine Truth, and thereby have brought upon himself the blame of profanation.

It was said above, n. 3386, that inasmuch as Abraham on two occasions called his wife Sarah his sister, first in Egypt, and afterwards in Gerar with Abimelech, and that Isaac in like manner called his wife Rebecca his sister, when he also was with Abimelech, and inasmuch as these three cases are likewise recorded in the Word, there must be some most mysterious reason for all this.

The real mystery appears evidently from the internal sense, and is this, that since by sister is signified rational truth, and by wife Divine Truth, therefore this latter was called rational, that is, sister, lest Divine Truth, which is wife, and which is here Rebecca, should be adulterated, and thereby profaned. In regard to the profanation of truth, the case is this; Divine truth can in nowise be profaned, except by those who have first acknowledged it; for such, having first entered into truth by acknowledgment and belief, and having thus been initiated into it, when they afterwards recede from it, there continually remains with them some traces or footsteps thereof inwardly impressed, which are recalled whensoever what is false and evil is present, and hence the truth, by reason of its adhering thereto, is profaned. Such persons

therefore, with whom this is the case, have continually in themselves what condemns them, consequently their own hell ; for the infernals, when they approach towards the sphere where goodness and truth are, instantly are made sensible of their own hell ; inasmuch as they come into that which they account hateful, consequently into torment ; whosoever, therefore, have profaned truth, dwell continually with that which torments them, and this according to the degree of profanation. It is on this account, that the Lord is most especially provident, to prevent the profanation of Divine Goodness and Truth ; and His providence herein operates principally in this way of prevention, that man, who is of such a nature that he cannot do otherwise but profane, is withheld as far as possible from the acknowledgment and belief of what is true and good, for, as was observed, no one can profane, but he who has before acknowledged and believed.

This was the reason why internal truths were not discovered to the posterity of Jacob, the Israelites and Jews, nor was it even openly declared to them that there was any internal mind in man, consequently that there was any internal worship, and scarce anything was openly said concerning a life after death, and concerning the heavenly kingdom of the Lord, or of the Messiah whom they expected. The reason was, because they were a people of such a nature, that it was foreseen, in case such things had been discovered to them, they could not have done otherwise than profane them, inasmuch as they had no will or inclination for anything but what was terrestrial. And being such a generation in old time, and also being such at present, it is likewise still permitted that they should remain altogether in a state of unbelief ; for if they had once acknowledged the truth, and afterwards receded from it, they must needs have brought upon themselves the most grievous of all hells. This was also the reason why the Lord did not come into the world, and reveal the internal things of the Word, until there was not any good remaining with them, not even natural good, for in this case they could no longer receive any truth to a degree of internal acknowledgment, inasmuch as it is good which so receives, consequently they could not profane it. This state was what is meant by the fulness of time, and by the consummation of the age, and also by the last days so much spoken of by the prophets.

It is for this same reason that the mysteries of the internal sense of the Word are now revealed, inasmuch as at this day there is scarce any faith, because there is not any charity, consequently, because it is the consummation of the age, and when this takes place, then the mysteries of the internal sense of the Word may be revealed without danger of profanation, because they are not interiorly acknowledged. It is on account of this

mystery, that it is recorded in the Word concerning Abraham and Isaac, that, when in Gerar with Abimelech, they called their wives sisters. See further what was said and shewn above on this subject, namely, that they may profane truth who acknowledge it, but not they who do not acknowledge it, and still less they who do not know it, n. 593, 1008, 1010, 1059. What is the danger arising from a profanation of holy things and of the Word, n. 571, 582. That they who are within the Church may profane holy things, but not they who are without the Church, n. 2051. That it is provided of the Lord that there be no profanation, n. 1001, 2426. That worship becomes external to prevent the profanation of internal, n. 1327, 1328. That men are kept in ignorance to prevent the profanation of the truths of faith, n. 301—303.

3399. That lying with the woman, in the internal sense, denotes to pervert and adulterate truth, in the present case Truth Divine, because by the woman or Rebecca is represented Divine Truth, as was shewn above, may appear from this consideration, that by lying with, by adultery, and by prostitution, in the Word, nothing else is signified but perversions of good and falsifications of truth, as was shewn, n. 2466, 2729; and this by reason that adulteries are altogether contrary to conjugal love, so as to be destructive thereof, and conjugal love is derived from the marriage of goodness and truth, see n. 2508, 2618, 2727—2759, 3132; therefore, those things which are contrary to goodness and truth, or which destroy them, are in the Word called adulteries. But it is to be observed, that they who are of the spiritual Church cannot adulterate good so as to profane it, by reason that they cannot receive goodness, so as to have a perception of it, like the celestial. They are capable, however, of profaning truth, because this they can acknowledge: but in the last time of the Church they cannot acknowledge truth, inasmuch as at that time unbelief prevails with them universally concerning the Lord, concerning a life after death, and concerning the internal man; and unbelief, which prevails universally, has this effect, that the truths of faith do not penetrate interiorly. An universal principle of unbelief, prevailing with any one, limits and prevents the interior admission of such truths, though the man be ignorant of it, and though he even fancies that he believes them. But they who are capable of profaning good, are of the celestial Church, for these can receive good even to a degree of perception; this was the case with the antediluvians, who were therefore separated from all others, and confined in a hell separate from the hells of others, see n. 1265—1272; and the prevention of any further profanation of good is signified by what is written, when the man was cast out of Eden, that “Jehovah caused to dwell on the east at the garden of Eden, cherubs, and the flame of a sword turning itself, to keep the

way of the tree of lives," Gen. iii. 24; on which subject, see n. 308, 310.

3400. That guilt is the blame or imputation of sin and prevarication against goodness and truth, may appear from the following passages of the Word where guilt is mentioned, and also described, as in Isaiah, "It pleased Jehovah to bruise him, and he made him weak: *if thou shalt make his soul guilt*, he shall see seed, he shall prolong days, and the will of Jehovah shall prosper by his hand," liii. 10; speaking of the Lord, where to make His soul guilt denotes sin imputed to Him, consequently blame by those who hated Him; not that in Himself He contracted anything of sin, that He should take it away. So in Ezekiel, "By the blood which thou hast shed, *thou hast had guilt*, and by thine idols which thou hast made, thou hast been polluted," xxii. 4; where to shed blood denotes violence offered to good, see n. 374, 376, 1005, whence comes guilt. So in David, "The haters of what is just *shall have guilt*, Jehovah redeemeth the soul of His servants; all that trust in Him *shall not have guilt*," Psalm xxxiv. 21, 22. Thus guilt denotes all sin, which remains; its separation by good derived from the Lord is redemption, which was also represented by the expiation (or atonement) made by the priest, when they offered the sacrifice of guilt, see Levit. v. 1—26; vii. 1—10; xix. 20—22; Numb. v. 1—8; where also the kinds of guilt are enumerated, which are these, the hearing the voice of cursing and not declaring it: the touching anything unclean: the swearing to do evil: the sinning by mistake concerning the holy things of Jehovah: the doing any of those things which are forbidden by the commandments: the refusing to a neighbor what was delivered to be kept: the finding what was lost, and denying it and swearing falsely: the lying with a woman that is a bondmaid betrothed to a man, not redeemed, neither made free; the doing of all sins against man by committing trespass against Jehovah.

3401. *And Abimelech commanded all his people, saying.*—That hereby is signified a decree from the Lord in the spiritual Church, appears from the signification of commanding, as denoting to make a decree; and from the representation of Abimelech, as denoting those who are in the doctrine of faith, see n. 3392, and in a supreme sense denoting the Lord, see n. 3393; and from the signification of people as denoting those who are of the spiritual Church, see n. 3398; hence it is evident, that by Abimelech's commanding all the people is signified a decree from the Lord in the spiritual Church; the decree itself is what follows, namely, that Divine Truth and Divine Good are not to be opened, and not to be acceded to from a principle of faith, for fear of eternal damnation in case they should be profaned; this is the subject next treated of.

3402. *He that toucheth this man and his wife, dying shall die.*—

That hereby is signified that Divine Truth and Divine Good are not to be opened, and not to be acceded to from a principle of mere faith, for fear of eternal damnation in case they should be profaned, appears from the signification of touching this man and his wife, as denoting to accede to Divine Truth and Divine Good, which are represented by Isaac and Rebecca; truth is here mentioned in the first place, and good in the second, because the subject treated of is concerning those who are in the spiritual Church, who are capable of adulterating, yea, of profaning truth, but not good, and it is for this reason also that they are called man (*vir*) and wife, see n. 915, 2517; and from the signification of dying to die, as denoting eternal damnation, which is spiritual death, in the present case arising from profanation, which is the subject here treated of. It is of the Lord's providence, that no one be admitted into good and truth, that is, into the acknowledgment and affection thereof, any further than he can remain steadfast therein through danger of eternal damnation, as may be seen, n. 3398. The case with goodness and truth, as has been said and shewn above, is, that they withdraw themselves inwardly in man, in proportion as he is in evil and in what is false, consequently the angels, who are attendant upon him from heaven, retire in the same proportion, and diabolical spirits from hell in the same proportion come near. The removal of goodness and truth, consequently, of angels from the man who is in what is evil and false, does not appear to him, because in such case he is in a persuasion that evil is good, and that what is false is truth, and this by reason of the affection and consequent delight thereof, and when he is in this state, it is impossible for him to know that goodness and truth are removed from him. Goodness and truth, and the angels, are then said to be removed from man when he is not affected with them, that is, when they no longer delight him, being affected contrariwise with the things belonging to self-love and the love of the world, that is, being delighted solely with such things.

To know what is good and true, or to have them in the memory, and to talk about them, is not to possess them, but to be affected with them from the heart, this is to possess them. Neither can he be said to possess goodness and truth, who is affected with them for the sake of gaining thereby reputation and wealth, for in such case he is not affected with goodness and truth, but with honor and gain, and he makes the former only a means of obtaining the latter. With such in another life there is a removal of the good affections and truths which they had known, and which they had even preached, during their life in the body, whereas self-love and the love of the world, which were their life, remain. From these considerations, it may appear how the case is in regard to goodness and truth, namely, that no one is allowed to approach thereto with affection and faith, unless he be such, that

he can continue steadfast therein to his life's end. But they who do profane, are such as cannot possibly be withheld from it.

3403. Verses 12—14. *And Isaac sowed in that land, and found in that year a hundred measures, and Jehovah blessed him. And the man increased, and went in going and increasing, insomuch that he became exceeding great. And he had acquisition of flock, and acquisition of herd, and much service; and the Philistines envied him. Isaac sowed in that land,* signifies interior truths which are from the Lord, appearing to the rational mind. *And he found in that year a hundred measures,* signifies abundance: *and Jehovah blessed him,* signifies as to the goodness from love therein: *and the man increased, and went in going and increasing, insomuch that he became exceeding great,* signifies increases: *and he had acquisition of flock and acquisition of herd,* signifies as to good interior, and as to good exterior: *and much service,* signifies truth thence derived: *and the Philistines envied him,* signifies that they who were only in the science of knowledges did not comprehend.

3404. *Isaac sowed in that land.*—That hereby are signified interior truths, which are from the Lord, appearing to the rational mind, appears from the signification of sowing, as denoting in a supreme sense Divine Truth which is from the Lord who is the Sower, see n. 3038, and in an internal sense denoting truth and good with man, thence derived, see n. 3373; and from the signification of land, as denoting things rational, which, being illustrated by the Divine, are appearances of truth, see n. 3368, or what is the same thing, interior truths which are from the Lord appearing to the rational mind; which appearances, or which truths, are of a superior degree, being treated of in the internal sense, even to verse 14; in these appearances of truth the angels are, and they are of such a nature as transcend immensely the understanding of man during his life in the world.

To explain what is meant by the appearances of truth, it may be illustrated as follows: it is well known that the Divine is infinite as to his inmost being, and eternal as to his existence, and that what is finite is not capable of comprehending what is infinite, no, nor of comprehending what is eternal, for what is eternal is infinite as to existence, and inasmuch as the essential Divinity is infinite and eternal, therefore all things thence proceeding are also infinite and eternal, and being infinite, it is altogether impossible they can be comprehended by the angels, because the angels are finite. Wherefore those things which are infinite and eternal, are presented before the angels in appearances, which are finite, but still in such appearances as are very far above the sphere of man's comprehension. As for example: it is altogether impossible for man to have any idea of what is eternal except from time, and this being the case, it is impossible for him to comprehend what is from eternity, consequently what the Divinity was before time, or before the world was created;

and so long as there is in his thought anything of an idea derived from time, he must needs, in thinking on the subject, fall into inextricable errors. But to the angels who are not in the idea of time, but in the idea of state, it is given to perceive this well, for eternity with them is not the eternity of time, but the eternity of state without the idea of time.

Hence it is manifest in what appearances the angels are, in comparison of man, and how much their appearances are above those which belong to man; for man cannot have a single thought even in the smallest degree, but what derives somewhat from time and space, whereas the angels derive nothing thence, but instead thereof they derive their thoughts from the states of things as to inmost being and existence. From these few considerations it may appear what is the nature of the appearances of truth here treated of, and which are of a superior degree. In what follows, the appearances of truth of an inferior degree are treated of, such as are also accommodated to man's apprehension.

3405. *And he found in that year a hundred measures.*—That hereby is signified abundance, appears from the signification of year, as denoting the entire state here treated of, see n. 487, 488, 493, 893; and from the signification of hundred, as denoting much and full, see n. 2636. And from the signification of measure, as denoting the state of a thing as to truth, see n. 3104; these things collected into one signify abundance of truth. The subject treated of in this, as in other parts of the Word, in a supreme sense, is concerning the Lord, namely, that He also was in the appearances of truth when in the maternal Humanity, but that as He put off this Humanity, He put off those appearances also, and put on the Essential Divinity infinite and eternal. But the subject treated of, in the internal or respective sense, is concerning appearances of a superior degree with the angels, the abundance whereof is signified by the finding in that year an hundred measures. With respect to appearances of truth, or to truths which are from the Divinity, the case is this, that such as are of a superior degree, immensely exceed those which are in an inferior degree, both in abundance and in perfection, for myriads, yea, myriads of myriads of things, which are distinctly perceived by those who are in a superior degree, appear only as one with those who are in an inferior degree, inasmuch as things inferior are nothing but composites of things superior; as may be concluded from the memories belonging to man, the interior of which, as being in a superior degree, so immensely excels the exterior which is in an inferior degree, see n. 2473, 2474. Hence it may appear, in what wisdom the angels are in comparison of man, the angels of the third heaven being even in the fourth degree above man, concerning which wisdom therefore, when described to man, nothing can be predicated but that it is incomprehensible, yea, ineffable.

3406. *And Jehovah blessed him.*—That hereby is signified as to goodness from love therein, appears from the signification of being blessed, as denoting to be enriched with all celestial and spiritual good, see n. 981, 1731, 2846; thus to be blessed of Jehovah denotes to be enriched with celestial good which is of love, for Jehovah is the very inmost of love or of goodness, see n. 1735; therefore, when goodness is treated of, Jehovah is mentioned, but when truth is treated of, the appellation God is applied, see n. 2586, 2769.

3407. *And the man increased, and went in going and increasing, until he became exceeding great.*—That hereby are signified increasings, appears from the signification of increasing, of going, and of becoming exceeding great, as denoting progressions of goodness in their order, namely, from truth to goodness, and from goodness to truth.

3408. *And he had acquisition of flock and acquisition of herd.*—That hereby is signified as to goodness interior and as to goodness exterior, that is, as to good rational and as to good natural, appears from the signification of flock, as denoting interior or rational goodness, see n. 343, 2566; and from the signification of herd, as denoting exterior or natural goodness, see n. 2566. Goodness natural, which is signified by herd, is not that which is connate with man, but that which is procured by knowledges of truth joined to the affection for goodness. For good natural, which is connate, is in itself a mere animal affection, existing also with animals. Whereas good natural, which is procured, or with which man is gifted by the Lord, contains in it what is spiritual, so that it is spiritual goodness in natural. This latter good is natural human good itself. Whereas the former, namely, that which is connate, although it appears as good, may still not be good, yea, it may be evil, for it may receive falsities, and believe that to be good which is evil; such natural goodness is found to exist amongst nations of the worst life and faith.

3409. *And much service.*—That hereby is signified truth thence derived, appears from the signification of service, as denoting all that which is beneath, which is subordinate and which obeys, see n. 1713, 2541, 3012, 3020, consequently denoting truth, as being derived from goodness, and ministering to goodness: on which subject much has been said above.

3410. *And the Philistines envied him.*—That hereby is signified that they who were only in the science of knowledges did not comprehend, appears from the signification of envying, as here denoting not to comprehend, as appears from what follows: and from the signification of Philistia, as denoting the science of knowledges, consequently by Philistines are denoted those who are in the science of knowledges, see n. 1197, 1198.

3411. Verses 15—17. *And all the wells which his father's servants digged in the days of Abraham his father, the Philis-*

tines stopped them up, and filled them with dust. And Abimelech said unto Isaac, Go from being with us, because thou prevailest exceedingly above us. And Isaac departed thence, and pitched his camp in the valley of Gerar, and dwelt there. All the wells which his father's servants digged in the days of Abraham his father, the Philistines stopped them up, signifies that they who were in the science of knowledges were not willing to know interior truths which are from the Divine Being, and thus obliterated them: *and filled them with dust,* signifies by things terrestrial. *And Abimelech said unto Isaac,* signifies the Lord's perception concerning that doctrine: *Go from being with us, because thou prevailest exceedingly above us,* signifies that they could not endure those truths by reason of the Divinity which was in them: *and Isaac departed thence,* signifies that the Lord left interior doctrinal truths: *and pitched his camp in the valley of Gerar, and dwelt there,* signifies that he betook himself to inferior rational things, or from interior appearances to exterior.

3412. *All the wells which his father's servants digged in the days of Abraham his father, the Philistines stopped them up.*—That hereby is signified that they who were in the science of knowledges were not willing to know interior truths, which are from the Divine Being, and thus obliterated them, appears from the signification of wells, as denoting truths, see n. 2702, 3096; in the present case interior truths, which are from the Divine Being, inasmuch as the wells, by which truths are signified, are said to be digged by his father's servants in the days of Abraham his father, for by Abraham is represented the Lord's essential Divinity, see n. 2011, 2833, 2836, 3251, 3305. And from the signification of stopping up, as denoting not to be willing to know, and thus to obliterate; and from the representation of the Philistines, as denoting those who are solely in the science of knowledges, see n. 1197, 1198. The subject now treated of is concerning appearances of truth of an inferior degree in which they may be who are in the science of knowledges, and who are here meant by Philistines.

With respect to interior truths which are from the Divine Being, and are obliterated by those who are called Philistines, the case is this; in the Ancient Church, and afterwards, they were called Philistines who applied little to life but much to doctrine, and who in process of time even rejected the things belonging to life, and acknowledged as essentials of the Church the things belonging to faith, which they separated from life; consequently who made light of the doctrinal truths of charity, which in the Ancient Church were the all of doctrine, and thus obliterated them, and instead thereof professed and taught the doctrinal truths of faith, and placed the whole of religion therein. And inasmuch as they receded hereby from the life which is of charity, or from charity which is of life, they were particularly called the

uncircumcised. For by the uncircumcised were signified all who were not in charity, howsoever they might be in doctrinal truths, see n. 2049: such, who receded from charity, removed themselves also from wisdom and intelligence; for no one can be wise and intelligent so as to understand what truth is, unless he be in goodness, that is, in charity, inasmuch as all truth is from goodness, and has respect to goodness.

Thus they who are without goodness cannot understand truth, and do not even desire to know it. With such, in another life, when they are far from heaven, there sometimes appears a snowy light, but this light is like the light of winter, which, being void of heat, causes no fructification; wherefore also, when such approach towards heaven, their light is turned into mere darkness, and their minds into like darkness, that is into stupor. From these considerations then it may appear, that they who were principled solely in the science of knowledges were not willing to know interior truths, which are from the Divine Being, and thus obliterated them.

3413. *And filled them with dust.*—That hereby is signified by things terrestrial, that is by the love of self and of gain, appears from the signification of dust, as denoting such love, see n. 242; the meaning is, that they who are called Philistines, that is, who are not in life, but in doctrine, obliterate interior truths by terrestrial loves, which are the loves of self and of gain; in consequence of these loves they were called the uncircumcised, see n. 2039, 2044, 2056, 2632. For they who are in these loves cannot possibly do otherwise than fill the wells of Abraham with dust, that is, obliterate the interior truths of the Word by things terrestrial; for from those loves they can in nowise see things spiritual, that is, the things which are of the light of truth from the Lord, inasmuch as those loves cause darkness, and darkness extinguishes the light of truth, since as was said above, n. 3412, on the approach of the light of truth from the Lord, they who are in doctrine only, and not in life, are altogether darkened and confused, yea, become so affected as to be angry, and to desire to dissipate truths by every method possible. For the love of self and of gain is of such a nature, that it cannot endure anything of truth from the Divine Being to come near unto it; still, however, persons under the influence of such love can glory and pride themselves in this, that they know truths, yea, they can preach them from a kind of zeal, but then it is the fire of those loves which kindles and excites them herein, and their zeal is merely a warmth thence derived; as may appear plain from this consideration, that they can preach against their own very life with a like zeal or fervor. These are the terrestrial things with which the very Word itself, which is the fountain of all truth, is obstructed.

3414. *And Abimelech said unto Isaac.*—That hereby is signified the Lord's perception concerning that doctrine, appears

from the signification of saying, as denoting to perceive, concerning which see above in many places; and from the representation of Abimelech, who is here king of the Philistines, as denoting that doctrine, see n. 3365, 3391; and from the representation of Isaac, as denoting the Lord as to the Divine Rational.

3415. *Go from being with us because thou prevailest over us exceedingly.*—That hereby is signified that they could not endure interior truths by reason of the Divine therein, may appear from the signification of the expression, Go from being with us, as denoting not to endure presence; and from the signification of prevailing exceedingly, as denoting by reason of abundance, in the present case by reason of the Divine, which was in interior truths; that they who are called Philistines, cannot endure the presence of goodness, consequently cannot endure the presence of the Divine, may be seen above, n. 3413.

3416. *And Isaac departed thence.*—That hereby is signified that the Lord left interior truths, appears from the signification of departing thence, as denoting to leave, in the present case to leave interior truths, because these are here treated of; and from the representation of Isaac, as denoting the Lord as to the Divine Rational. By the Lord's leaving interior truths, is signified that He does not open them to persons of such a character, for there are in the Word throughout internal truths, but such persons, as are in the science of knowledges, and not at the same time in life, when they read the Word do not even see those truths; as may appear from this consideration, that they who make the essential of salvation to consist in faith, do not even attend to those things which the Lord so frequently spake concerning love and charity, see n. 1017, 2373; and they who do attend, call those things the fruits of faith, which fruits they thus distinguish, yea, separate from charity, being ignorant of its true nature; thus the posterior things of the Word appear to them, but not the anterior things, that is, the exterior things, but not the interior; and to see things posterior or exterior, without seeing anterior or interior things, is to see nothing of what is Divine: that is what is meant by the Lord's leaving interior truths, which is signified by Isaac's departing thence; not that the Lord leaves any, but that they remove themselves from the Lord inasmuch as they remove themselves from those things which belong to life.

3417. *And he encamped in the valley of Gerar, and dwelt there.*—That hereby is signified that he betook himself to inferior rational things, or from interior appearances to exterior, appears from the signification of encamping, as denoting to arrange in order; and from the signification of the valley of Gerar, as denoting inferior rational things, or the exterior appearances of truth, for valley signifies inferior things, or, what is the same, exterior things, see n. 1723, and Gerar denotes things belonging to faith, consequently the things belonging to truth, see n. 1209,

2504, 3365, 3384, 3385. And from the signification of dwelling, as denoting to be and to live, see n. 3384. Hence it is evident, that by pitching his camp in the valley of Gerar and dwelling there, is signified that the Lord arranged truths in such order that they might be adequate also to the comprehension and genius of those who are not principled in life, but in the doctrinal truths of faith; as may appear from the Word, where also truths are thus adapted. For example: they who are in things doctrinal and not so much in life, know no other than that the kingdom of heaven is similar to kingdoms on earth in this respect, that authority over others therein constitutes greatness, the delight arising from such authority being the only delight with which they are acquainted, wherefore the Lord spake also according to this appearance, as in Matthew, "*Whosoever doeth and teacheth, he shall be called great in the kingdom of the heavens,*" v. 19; and in David, "*I have said, Ye are gods, and ye are all the sons of the Highest,*" lxxxii. 6; John x. 34, 35; and inasmuch as the disciples themselves had at first no other sentiments respecting the kingdom of heaven, than such as were grounded in earthly greatness and pre-eminence, as appears from Matt. xviii. 1; Mark ix. 34; Luke ix. 46; and also had an idea of sitting on the right hand and the left of a king, Matt. xx. 20, 21, 24; Mark x. 37; therefore, also, the Lord replied according to their apprehension and idea, saying, when they disputed which of them should be greatest, "*Ye shall eat and drink at My table in My kingdom, and shall sit on thrones, judging the twelve tribes of Israel,*" Luke xxii. 24, 30; Matt. xix. 28; for at this time they did not know that heavenly delight was not a delight grounded in greatness and pre-eminence, but a delight grounded in humiliation and the affection of serving others, consequently in a desire of being the least and not the greatest, as the Lord teaches in Luke, "*Whosoever is least among you all, he shall be great,*" ix. 48.

Thus they who are principled in the science of knowledges, and not in the life of charity cannot know that there exists any delight but what results from pre-eminence; and inasmuch as this is the only delight of which they have any idea, therefore they are altogether ignorant of heavenly delight resulting from humiliation and an affection of being serviceable to others, that is, the delight of love to the Lord and of charity towards their neighbor, consequently of the blessedness and happiness thence derived. This is the reason why the Lord spake in the way of application to their infirmity, that so they might be excited and introduced to good, both to learn, and to teach, and to practise it; nevertheless He teaches what greatness and pre-eminence in heaven is, Matt. xix. 30; xx. 16, 25, 27, 28; Mark x. 31, 42—45; Luke ix. 48; xiii. 30; xxii. 25—28; these and such like are the appearances of truth of an inferior degree; it being true in a respective sense that in heaven all become great, pre-eminent, powerful, and

of authority, for one angel has greater power than myriads of infernal spirits, yet not of himself, but from the Lord : and only so far from the Lord as he believes that he has no power self-derived, and thus that he is least ; and this he may believe so far as he is in humiliation and the affection of being serviceable to others, that is, so far as he is in the good of love to the Lord, and of charity towards his neighbor.

3418. Verse 18. *And Isaac returned, and digged again the wells of waters which they digged in the days of Abraham his father, and the Philistines stopped them up after the death of Abraham ; and he called their names according to the names which his father called them.* *Isaac returned and digged again the wells of waters which they digged in the days of Abraham his father,* signifies that the Lord opened those truths which were known and received amongst the ancients : *and the Philistines stopped them up after the death of Abraham,* signifies that they who were in the science of knowledges only, denied those truths ; *and he called their names,* signifies their quality : *according to the names which his father called them,* signifies significatives of truth.

3419. *Isaac returned and digged again the wells of waters which they digged in the days of Abraham his father.*—That hereby is signified that the Lord opened those truths which were known and received among the ancients, appears from the representation of Isaac, as denoting the Lord as to the Divine Rational Mind, concerning which see above ; and from the signification of returning and digging again, as denoting to open again ; and from the signification of wells of waters, as denoting truths of knowledges ; that wells are truths, see n. 2702, 3096, and that waters are knowledges, see n. 28, 2702, 3058 ; and from the signification of the days of Abraham his father, as denoting time and state antecedent as to truths, which truths are signified by the words, *which they digged* at that time, consequently which were known and received amongst the ancients ; that days denote time and state, see n. 23, 487, 488, 493, 893 : when days denote state, then by Abraham the father is represented the essential Divinity of the Lord before that He adjoined to it the Humanity, see n. 2833, 2836, 3251 ; when they denote time, then by Abraham the father are signified the good affections and truths which were derived from the Lord's Divinity before He adjoined to it the Humanity, thus the good affections and truths which were known and received among the ancients. The truths which were known and received amongst the ancients, are at this day obliterated, insomuch that it is scarce known to any one that they ever existed, and that they could be any other than what are taught at this day ; nevertheless they were totally different : the ancients had *representatives* and *significatives* of things celestial and spiritual belonging to the Lord's kingdom, consequently to the Lord Himself, and they who understood such representatives and significa-

tives, were called wise ; and in reality they were wise, for hereby they were enabled to discourse with spirits and angels, inasmuch as angelic discourse, which is incomprehensible to man, as being spiritual and celestial, when it is conveyed down to man who is in a natural sphere, falls into representatives and significatives such as exist in the Word, and hence it is that the Word is a holy code or volume. For what is Divine cannot be presented or exhibited otherwise before the natural man, so as that a full correspondence may exist. And inasmuch as the ancients were in representatives and significatives of the Lord's kingdom, in which kingdom nothing prevails but celestial and spiritual love, therefore they had also *doctrines* which treated solely *concerning love to God and charity towards their neighbor*, by virtue of which doctrines they were also called wise. From these doctrinals they knew that the Lord would come into the world, and that Jehovah was in Him, and that He would make the Humanity in Himself Divine, and would thereby save the human race ; from the same doctrinal truths they knew also what charity is, namely, that it is an affection of being serviceable to others without having respect to any recompence. And also what is meant by the neighbor towards whom charity is to be exercised, namely, that it means all in the universe, but still each with discrimination. These doctrinal truths are at this day utterly lost, and instead thereof the doctrinal truths of faith are adopted, which the ancients accounted as nothing respectively. Those doctrinals, that is, of love to the Lord and of charity towards one's neighbor, are rejected at this day, partly by those who in the Word are called Babylonians and Chaldeans, and partly by those who are called Philistines and also Egyptians, and they are so destroyed that there scarce remains any trace or vestige thereof.

Who knows at this day what that charity is which is void of all self-respect, and is averse to everything that merely regards self ; and who knows what is meant by neighbor, namely, that it means every individual person with discrimination according to the quantity and quality of good belonging to each, thus it means goodness itself, consequently, in a supreme sense, the Lord Himself, because He is in all good, and all good is from Him, and the goodness which is not from Him is not goodness, howsoever it may appear to be so. And inasmuch as it is not known what charity is, and what neighbor, it is not known also who they are that in the Word are signified by the poor, by the miserable, by the needy, by the sick, by the hungry and thirsty, by the oppressed, by widows, by orphans, by captives, by the naked, by sojourners, by the blind, by the deaf, by the halt, by the lame, and by others ; when yet the doctrinals of the ancients taught who are to be understood by persons of this description, and to what class of neighbor, and thus of charity, they belonged. According to those doctrinal truths the whole Word is written as to the sense of the

letter, and, therefore, whosoever is unacquainted with them, cannot possibly know any interior sense of the Word; as in Isaiah, "Is it not to break bread to the *hungry*, and that thou takest into thine house the *afflicted outcasts*; when thou seest the *naked* that thou cover him, and that thou hide not thyself from thine own flesh; then shall thy light break forth as the morning, and thy health shall bud forth speedily, and thy righteousness shall walk before thee, the glory of Jehovah shall gather thee," lvii. 7, 8. He who lays stress on the literal sense of these words, believes that if he only gives bread to a hungry person, takes into his house afflicted outcasts or vagabonds, and covers the naked, he shall on that account be admitted into the glory of Jehovah, or into heaven, when nevertheless such are mere external acts, which even the wicked may perform in order to merit heaven; but by the hungry, the afflicted, the naked, are signified those who are spiritually such, consequently different states of misery incident to man, who is the neighbor towards whom charity is to be exercised. So in David, "Doing judgment to the *oppressed*, giving bread to the *hungry*, Jehovah looseth the *bound*, Jehovah openeth the *blind*, Jehovah raiseth up the *bowled down*, Jehovah loveth the just, Jehovah guardeth the *sojourners*, He supporteth the *fatherless* and *widow*," Psalm cxlvi. 7—9; where by the oppressed, the hungry, the bound, the blind, the bowed down, the sojourners, the fatherless and the widow, are not meant those who are commonly so called, but who are such as to spiritual things, or as to their souls; who these were, and in what state and degree they were neighbors, consequently, what charity was to be exercised towards them, was taught by the doctrinal truths of the ancients; not to mention many other passages which occur in the Old Testament throughout; for the Divine, when it descends to the natural mind of man, fixes its descent in such things as works of charity, with discrimination according to genera and species. In like manner also the Lord spake, because He spake from the essential Divinity, as in Matthew, "The king shall say to those on the right hand, Come, ye blessed of My Father, possess the kingdom prepared for you; for I was an *hungred* and ye gave Me to eat, I was *thirsty* and ye gave Me to drink, I was a *stranger* and ye took me in, I was *naked* and ye clothed Me, I was *sick* and ye visited Me, I was in *prison* and ye came to Me," xxv. 34—36; by the works here recounted are signified universal kinds of charity, and in what degree the several kinds are good, or in what degree they are good who are the neighbors towards whom charity is to be exercised, and that the Lord in a supreme sense is neighbor, for He says, "So much as ye have done it to one of the least of these My brethren, ye have done it to Me," verse 40 of the same chapter.

From these few considerations it may appear what is meant by the truths taught and received amongst the ancients; but that

these truths are altogether obliterated by those who are in the doctrinals of faith, and not in the life of charity, that is, by those who in the Word are called Philistines, is signified by the Philistines stopping up the wells after the death of Abraham, which is the subject next described.

3420. *The Philistines stopped them up after the death of Abraham.*—That hereby is signified that they who were only in the science of knowledges denied those truths, appears from the signification of stopping up, as denoting not to be willing to know, and what is the same thing, to deny, thus to obliterate, concerning which see above, n. 3412; and from the representation of the Philistines, as denoting those who are only in the science of knowledges, see n. 1197, 1198, 3412, 3413. They are in the science of knowledges who are in things doctrinal of faith, and are not willing to know the truths of knowledges or of doctrines. The truths of knowledges or of doctrines are those which belong to life, and respect charity towards our neighbor and love to the Lord. Doctrine, to which things doctrinal and knowledges belong, only teaches those truths. He, therefore, who teaches what ought to be done, and does not do it, is not willing to know truths, for they are contrary to his life, and what is contrary to his life he also denies. It is in consequence of such conduct that the doctrines of love and charity, which, in the Ancient Church, were the all of doctrine, are obliterated.

3421. *And they called their names.*—That hereby are signified their quality, appears from the signification of calling names, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237; and inasmuch as to call names, or name, denotes quality, therefore, *to call*, without the addition of name in the internal sense of the Word, signifies *to be of such or such a quality*, as in Isaiah, “Hear this ye house of Israel, called by the name of Israel, and they have departed from the waters of Judah, because *from the city of holiness are they called*, and stay themselves upon the God of Israel,” xlvi. 1, 2; where to be called from the city of holiness, denotes to be of such a quality. So in Luke, “Behold thou shalt conceive in the womb, and shalt bring forth a son, and shalt call His name Jesus, He shall be great, and *shall be called the Son of the Highest*,” i. 31, 32; where to be called the Son of the Highest denotes to be so.

3422. *According to the names which his father called them.*—That hereby are signified significatives of truth, appears from this consideration, that the names which in ancient times were given to persons, places, and things, were all significative, see n. 340, 1946, 2643. Thus the names given to fountains and wells were significative of those things which were formerly understood by fountains and wells, which things, that they had relation to truth, was shewn, n. 2702, 3096; and whereas names were significative, by name also, and by calling by name in general is

signified the quality either of a thing or state, as was just now observed above, n. 3421. And this being the case, by names in the Word, in its internal sense, is not signified any person, or any nation, or any kingdom, or any city, but a thing, in all instances whatsoever. Every one may conclude, that in the present case by wells is signified somewhat heavenly, for unless this had been their signification, to mention so many particulars concerning wells would not have been worthy the Divine Word, because it would have been of no use to be acquainted with them. As for instance, that the Philistines stopped up the wells which the servants of Abraham digged; that Isaac digged them again, and that he called their names according to their former names; and afterwards that the servants of Isaac digged a well in the valley, about which the shepherds disputed; and that they digged again another well about which they also disputed; and afterwards another well, about which they did not dispute; and again another; and lastly, that they told him concerning a new well, verses 15, 18—22, 25, 32, 33; but the heavenly meaning, which is signified by these wells, is now made manifest from the internal sense.

3423. Verses 19—21. *And the servants of Isaac digged in the valley, and they found there a well of living waters. And the shepherds of Gerar disputed with the shepherds of Isaac, saying, We have the waters; and he called the name of the well Esek, because they contended with him. And they digged another well, and they disputed also over it, and he called the name thereof Sitnah. The servants of Isaac digged in the valley, and they found there a well of living waters,* signifies the Word as to the literal sense, in which is the internal sense. *And the shepherds of Gerar disputed with the shepherds of Isaac,* signifies that they who taught did not see any such thing therein, because opposite things appear. *Saying, We have the waters,* signifies they are in the truth: *and he called the name of the well Esek, because they contended with him,* signifies denial on account of those things, also on account of other things, as being contrary to them, and on account of several things besides. *And they digged another well, and they disputed also over it,* signifies the internal sense of the Word, whether there be such a sense: *and he called the name thereof Sitnah,* signifies their quality.

3424. *The servants of Isaac digged in the valley, and they found there a well of living waters.*—That hereby is signified the Word as to the literal sense, in which is the internal sense, appears from the signification of digging in a valley, as denoting to inquire lower according to truths where they are; for to dig is to inquire, and a valley is what is below, see n. 1723, 3417. And from the signification of a well of living waters, as denoting the Word in which are Truths Divine, thus denoting the Word as to the literal sense in which is the internal sense. That the Word is called a fountain, and indeed a fountain of living waters, is

well known. The reason why the Word is also called a well, is, because the sense of the letter is relatively such, and because the Word in relation to those who are spiritual, is not a fountain but a well, see n. 2702, 3096; inasmuch as a valley denotes what is below, or, what is the same thing, somewhat more external, and the fountain was found in a valley, and the literal sense is the lower or more external sense of the Word, therefore it is the literal sense which is understood. But whereas in the literal sense is contained the internal sense, that is, the heavenly and Divine sense, therefore the waters thereof are said to be living, as is said also of the waters which went forth under the threshold of the new house, in Ezekiel, where it is written, "And it shall come to pass, every living creature which creepeth, to *whichsoever the river comes, liveth*; and there shall be exceeding much fish, because those waters come thither and are healed, and *everything liveth whither the river cometh*," xlvii. 9; where the river is the Word. The waters which cause everything to live, are the Divine Truths contained in the Word; fish are scientific truths, see n. 40, 991. That the Word of the Lord is such, as to give life to him that thirsteth, that is, to him that desires life, and that it is a fountain whose waters are living, the Lord also teaches in John, in these words, speaking to the woman of Samaria at *Jacob's well*, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst ask of him, and he would give thee living water; whoso drinketh of the *water* which I shall give him, shall never thirst, but the water which I shall give him, shall become in him a *fountain of water springing up unto eternal life*," iv. 10, 14.

The reason why the Word is living or alive, and thus gives life, is, because, in a supreme sense, the Lord is therein treated of, and in the inmost sense His kingdom, in which the Lord is all; and this being the case, there is in the Word essential life, which flows into the minds of those who read it under a holy influence; hence it is that the Lord declares Himself, as to the Word which is from Himself, to be a fountain of water springing up unto eternal life, see also n. 2702.

That the Word of the Lord is also called a well, as it is called a fountain, appears from these words in Moses, "Israel sung a song; Rise up, O well, answer ye to it; the *well*, the princes *digged*, the chiefs of the people *digged out* with their staffs for the lawgiver," Numb. xxi. 17, 18; these words were spoken at the place Beer, that is, at the place of the well; that by well in this passage is signified the Word of the Ancient Church, spoken of above, n. 2897, appears evident from what is there said: princes are primary truths, see n. 1482, 2089; the chiefs of the people are inferior truths, such as are those contained in the literal sense, see n. 1259, 1260, 2928, 3295; that the lawgiver is the Lord, is manifest: staffs denote the powers which they possessed.

3425. *The shepherds of Gerar disputed with the shepherds of Isaac.*—That hereby is signified that they who taught did not see any such thing therein, because opposite things appear, is manifest from the signification of disputing, when the internal sense of the Word is treated of, as denoting to deny it to be such, by thus saying, that they do not see it; and from the signification of shepherds, as denoting those who teach, see n. 343; and from the signification of Gerar, as denoting faith, see n. 1209, 2504, 3365, 3384. Thus the shepherds of the valley of Gerar are those who acknowledge only the literal sense of the Word. The reason why they see no such thing in the Word, that is, no interior sense, is, because opposite things appear, namely, the things which are in the literal sense; nevertheless, they are not opposite, although they appear opposite, inasmuch as they altogether correspond; the reason why they appear opposite, is, because they, who thus see the Word, are in an opposing state. The case in this respect is like that of a man who is in a state of opposition in himself, that is, whose external or natural man is altogether at disagreement with his internal or spiritual man. Such a person sees the things which are of the internal or spiritual man as it were opposite to himself, when yet he himself, as to the external or natural man, is in opposition, and if he were not in opposition, but his external or natural man yielded obedience to the internal or spiritual man, they would entirely correspond.

As for example, he who is in an opposite state believes that riches are to be absolutely renounced, and all pleasures of the body and of the world, consequently the delights of life, in order to his receiving eternal life, such delights being supposed opposite to spiritual life. Whereas they are not opposite in themselves, but correspond: for they are means conducive to an end, which end is, that the internal or spiritual man may enjoy them for the exercises of charity, and, moreover, may live content in a healthful body. The ends regarded are what alone cause either contrariety between the internal and external man, or correspondence. Contrariety exists, when the riches, pleasures, and delights here spoken of become ends, for in this case, spiritual and celestial things, which belong to the internal man, are despised and ridiculed, yea, are rejected. Whereas correspondence exists when those things are not made ends, but become means conducive to superior ends, that is, to such things as regard a life after death, consequently, which regard the kingdom of heaven and the Lord Himself.

In this case, corporeal and worldly things appear to man as scarce anything respectively; and when he thinks of such things, he values them only as means conducive to ends. Hence it is manifest, that those things which appear opposite, are not opposite in themselves; and that the reason of their appearing so, is,

because they who judge of them are in an opposite state. They who are not in an opposite state, act, and speak, and acquire riches, and also enjoy pleasures, in like manner as they who are in an opposite state, insomuch that they can scarce be distinguished by their external appearance; the reason is, because what alone distinguishes them is the end regarded, or, what is the same thing, the ruling love, for the ruling love is the end regarded. But although they appear similar in their external form, or as to the body, yet they are altogether dissimilar, in their internal form, or as to the spirit. Where there is correspondence, that is, where the external man corresponds to the internal, the spirit of the man is fair and beautiful, such as heavenly love is in its form. But where there is opposition, that is, where the external man is opposite to the internal, howsoever there may be a resemblance of the other as to what is external, yet the spirit in this case is dark and deformed, such as is self-love and the love of the world, that is, such as is contempt and hatred of others in its form.

The case is similar in respect to very many passages in the Word, namely, that the things of the literal sense appear opposite to what is contained in the internal sense, when yet they are by no means opposite, but correspond entirely. As for example, it is frequently said in the Word, that Jehovah or the Lord is angry, is wroth, causes devastation, and casts into hell, when yet He is never angry, and still less does He cast any one into hell. The former is according to the sense of the letter, but the latter is according to the internal sense; these appear opposite, but the reason is, because man is in an opposite state. The case in this respect is like that of the Lord's appearing as a sun to the angels in heaven, and thereby as a kind of vernal warmth, and a light as at day-dawn, whereas to the infernals He appears altogether as somewhat opaque, and thereby as winter-like cold, and as midnight darkness; consequently to the angels He appears in love and charity, but to the infernals in hatred and enmity; thus to the latter according to the sense of the letter, as being angry, being wroth, being the cause of devastation and casting into hell; but to the former, according to the internal sense, as in nowise being angry and wroth, and still less as causing devastation and casting into hell.

Since, therefore, in the Word those things are treated of which are contrary to the Divine Being they cannot otherwise be exhibited than according to appearance; it is also what is Divine which the wicked change into what is diabolical, and which thus operates. Wherefore also in proportion as they approach to the Divine, in the same proportion they cast themselves into infernal torments. The case is the same with the Lord's words in the prayer, "Lead us not into temptation;" it is according to the sense of the letter that he leads into temptation, but the internal

sense is, that He leads no one into temptation, as is well known, see n. 1875; the same is true in respect to other things as expressed in the literal sense of the Word.

3426. *Saying, We have waters.*—That hereby is signified that they are in the truth, or that they have truths, appears from the signification of waters, as denoting knowledges, and also truths, see n. 28, 680, 739, 2702, 3058.

3427. *And he called the name of the well Esek, because they contended with him.*—That hereby is signified denial on account of those things, also on account of other things, as being contrary to them, and on account of several things besides, appears from this consideration, that the names, which were given of old, were significative of the thing or state, see n. 3422; hence they were enabled to recollect several particulars concerning such thing or state, especially respecting the quality thereof; in the present case, a name was given to the well from the circumstances of the shepherds of Gerar disputing with the shepherds of Isaac: that to dispute or contend signifies also to deny, may be seen, n. 3425. Hence the name Esek, which in the original tongue signifies contention or dispute, and is derived from an expression nearly related thereto, which signifies oppression and injury; and whereas by well in this passage is signified the Word as to the literal sense, in which is the internal sense, therefore by Esek, or contention, is signified a denial of the internal sense of the Word.

The causes of denial are also contained in the same expression, which causes, it is evident, are grounded in what was said above, n. 3425, namely, that the literal and spiritual senses of the Word appear opposite to each other. With respect to the internal sense of the Word, the case is this; they who are merely in the science of knowledges, and are called Philistines, and they who are merely in the doctrines of faith, and are called the valley of Gerar, being not in any charity towards their neighbor, cannot possibly do otherwise than deny the internal sense of the Word, inasmuch as the Word, in its internal sense, treats of nothing else but love to the Lord and love towards our neighbor; wherefore the Lord says, that on these two commandments hang the law and the prophets, that is, the whole Word, Matt. xxii. 35—40.

How far such persons deny the internal sense of the Word, was also given me to see from the state of such in another life, for when it is only mentioned in their presence that there is an internal sense of the Word which does not appear in the literal sense, and that it treats of love to the Lord and charity towards our neighbor, there is instantly perceivable not only a denial on the part of such spirits, but also an aversion, yea, a loathing thereby excited; this is the primary cause of denial. Another cause is, that they altogether invert the Word, setting that above which is beneath, or, what is the same thing, setting that before which is behind: for they make faith to be the essential of the

Church, and the things belonging to love to the Lord and charity towards our neighbor, are the fruits of faith; when yet the real case is this, if love to the Lord be compared to the tree of life in the paradise of Eden, charity and its works are the fruits thence derived, whereas faith and all things belonging thereto are merely leaves; since therefore they so invert the Word, as to deduce the origin of fruits not from the tree but from the leaves, it is not to be wondered at that they deny the internal sense of the Word, and acknowledge only its literal sense, for from the literal sense any doctrinal tenet, even the most heretical, may be confirmed, as is well known.

Moreover, they who are merely in doctrines of faith, but not in goodness of life, must needs be in persuasive faith, that is, in preconceived principles, false as well as true, consequently they must be more stupid than others, for so far as any one is in persuasive faith, so far he is stupid; but so far as any one is in goodness of life, that is, in love to the Lord and charity towards his neighbor, so far he is in intelligence, that is, in faith from the Lord; hence also it is, that the former must needs be in the negative respecting the internal sense of the Word, but the latter must needs be in the affirmative. With those also, who are merely in doctrinals, and not in goodness of life, the interiors are closed, so that light from the Lord cannot flow in, and give them to perceive that it is so; whereas, with those who are in love to the Lord, the interiors are open, so that the light of truth from the Lord can flow in, affect their minds, and give a perception that it is so. A further cause is, that they have no other delight in reading the Word, than what arises from the acquirement of honors, and riches, and reputation thereby, which delight is the delight of self-love and the love of the world, and this to such a degree, that in case such acquisitions were not to be derived from the Word, they would entirely reject it.

They who are of such a character, not only deny in their heart the internal sense of the Word, when they hear of it, but also the very literal sense, howsoever they may imagine that they believe it; for whosoever regards as an end the delight of self-love and the love of the world, entirely ejects from his heart everything belonging to eternal life, and only with his natural and corporeal man makes a show of such things as he calls truths, not for the sake of the Lord and His kingdom, but for the sake of himself and those with whom he is connected. These and several other things operate as causes, why they who are called shepherds of the valley of Gerar, and Philistines, deny the internal sense of the Word.

3428. *And they digged another well and disputed also over it.*—That hereby is signified the internal sense of the Word, whether there be such a sense, may appear from the signification of another well, and of disputing, concerning which see above, thus from the

series of the things treated of; for they who deny anything, as they who deny the internal sense of the Word, when they again dispute or contend must needs dispute or contend about the existence of such a thing. It is well known that several disputes at this day go no further than this; but so long as men remain in debate, whether a thing exist, and whether it be so, it is impossible to make any advance into anything of wisdom; for in the very thing which is the subject of debate, there are innumerable particulars which cannot be seen so long as the thing itself is not acknowledged, inasmuch as all and everything belonging thereto are in such case unknown.

Modern erudition scarce advances beyond these limits of debate, namely, whether a thing exist, and whether it be so, and consequently there is an exclusion from the intelligence of truth. As for example, he who merely contends whether there exists an internal sense of the Word, cannot possibly see the innumerable, yea, indefinite things, which are contained in the internal sense. As, again, he who disputes whether charity be anything in the Church, and whether or no the things of faith be not the all thereof, cannot possibly know the innumerable, yea, indefinite things which are contained in charity, but remains altogether in ignorance of what charity is.

The case is the same in regard to a life after death, the resurrection of the dead, the last judgment, the existence of heaven and hell. They who only dispute whether such things exist, stand out of the doors of wisdom so long as they dispute, and are like persons who only knock at the door, and cannot even look into wisdom's magnificent palaces; and what is surprising, people of this description fancy themselves wise in comparison with others, and so much the wiser in proportion to the greater skill in debating whether a thing be so, and especially in confirming themselves that it is not so. When yet the simple, who are in good, and whom such disputants despise, can perceive in a moment, without any dispute, much more without learned controversy, both the existence of the thing, and also its quality. These latter have a general sense of the perception of truth, whereas the former have extinguished this sense by such things as incline them first to determine whether the thing exists. The Lord speaks both of the former and of the latter, when He says, "I thank thee, Father, that thou hast hid these things from the wise and intelligent, and revealed them unto babes," Matt. xi. 25; Luke x. 21.

3429. *And he called the name thereof Sitnah.*—That hereby is signified their quality, appears from the signification of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; and from the signification of Sitnah, as denoting, in the original tongue, aversion, which is a further degree of denial.

3430. Verses 22, 23. *And he removed thence, and digged another well, and they did not dispute over it, and he called the name thereof Rehoboth, and said, Because now Jehovah has made us to be spread abroad, and we shall be fruitful in the earth. And he went up thence to Beersheba. He removed thence, signifies to the things inferior still: and digged another well, and they did not dispute over it, signifies the literal sense of the Word: and he called the name thereof Rehoboth, signifies quality thence derived as to truth: and said, Because now Jehovah has made us to be spread abroad, signifies increasings of truth thence: and we shall be fruitful in the earth, signifies increasings of good thence. And he went up thence to Beersheba, signifies that hence the doctrine of faith was Divine.*

3431. *And he removed thence.*—That hereby is signified to things inferior still, appears from the signification of removing, as denoting to other things which follow in the series, therefore in the present case to inferior or exterior truths, because the subject hitherto in order treated of has been concerning superior or interior truths; inferior or exterior truths are those which are extant in the literal sense of the Word, accommodated to the apprehension of the natural man; and these truths now come to be considered.

3432. *And digged another well, and they did not dispute over it.*—That hereby is signified the literal sense of the Word, appears from the signification of well, as denoting the Word, see n. 3096, 3424, 3702. In the present case the Word as to the literal sense, for it is said, that he removed thence, and digged another well, and that they did not dispute over it, by which is signified that sense of the Word which is exterior, and which they do not deny, and it is this which is called the literal sense. The literal sense of the Word is threefold, namely, historical, prophetic, and doctrinal; each whereof is such that it may be apprehended even by those who are in externals. With respect to the Word, the case is this; in the most ancient time, when the Church was celestial, the written Word was not, for the men of that Church had the Word inscribed on their hearts, inasmuch as the Lord taught them immediately through heaven what was good, and thereby what was true, and gave them to perceive each from love and charity, and to know from revelation. The very essential Word to them was the Lord. After this Church another succeeded, which was not celestial but spiritual, and this in the beginning had no other Word than what was collected from the most ancient people, which Word was representative of the Lord, and significative of His kingdom. Thus the internal sense was to this people the essential Word. That they had also a written Word, as well historical as prophetic, which is no longer extant, and that in this Word there was in like manner an internal sense, which had relation to the Lord, may be seen,

n. 2686; hence it was the wisdom of that time both to speak and write by representatives and significatives, within the Church concerning things Divine, and out of the Church concerning other things, as is evident from the writings of those ancient people which are come down to us: but in process of time this wisdom perished, insomuch that at length it was not known that there existed any internal sense even in the books of the Word. The Jewish and Israelitish nation was of this character, so that they accounted the prophetic Word holy merely by reason of its resemblance to the ancient Word in sound, and because they heard the name of Jehovah in the sense of the letter, not believing that anything Divine lay deeper hid within; nor does the Christian world think more holily concerning the Word. Hence it may appear how, in process of time, wisdom retired from inmost things to outermost, and man removed himself from heaven, and at length descended even to the dust of the earth, wherein wisdom is now made to consist. Forasmuch as this was the case with the Word, namely, that its internal sense was successively obliterated, and this to such a degree, that at this day it is not known that such a sense exists, when yet this sense is the very essential Word in which the Divine proximately dwells, therefore the successive states thereof are described in this chapter.

3433. *And he called the name thereof Rehoboth.*—That hereby is signified the quality thence derived as to truth, appears from the signification of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; and from the signification of Rehoboth, as denoting truths, for Rehoboth in the original tongue signifies breadths, and that breadths in the internal sense of the Word denote truths, may be seen, n. 1613.

3434. *And he said, Because now Jehorah hath made us to be spread abroad.*—That hereby is signified increases of truth thence derived, appears from the signification of breadth, as denoting truth, concerning which see immediately above, n. 3433; hence to be spread abroad is to receive increases of truth.

3435. *And we shall be fruitful in the earth.*—That hereby are signified increases of good thence derived, appears from the signification of being fruitful, as denoting increases of good; that to be fruitful is spoken of good, and to be multiplied is spoken of truth, see n. 43, 55, 913, 983, 2846, 2847; and from the signification of earth, as denoting the Church, and whatever is of the Church, concerning which see n. 662, 1066, 1067, 1262, 1733, 1850, 2928, 3325.

3436. *And he went up thence to Beersheba.*—That hereby is signified that thence the doctrine of faith was Divine, appears from the signification of Beersheba, as denoting the doctrine of faith Divine, see n. 2723, 2858, 2859. The doctrine of faith

which is here signified by Beersheba, is the very literal sense of the Word, for the Word is doctrine itself. And although the Word as to the literal sense is such that truths may thence be derived, it is also such, that things not true may thereby be confirmed, as is well known from the case of heresies. But whosoever reads the Word to the end that he may grow wise, that is, may do what is good and understand what is true, he is instructed according to such end and according to the affection thereof, for the Lord flows in whilst he knows not, and illuminates his mind, and wherein he hesitates, gives understanding from other passages.

Moreover, whosoever is in simple good, and in simplicity believes the Word according to its literal sense, he is gifted with the faculty of perceiving truths, when he is instructed in another life by the angels. And in the meantime, the few truths which belong to him are vivified by charity and innocence, and when charity and innocence are in truths, then the falsities, which also infused themselves in the shade of his ignorance, are not hurtful, not being adjoined to goodness, but being withheld therefrom as it were in the circumferences whereby they can easily be cast out. But the case is otherwise with those who are not in goodness of life, for with such, the falsities which, by mis-interpretation they have forged from the Word, possess the middle, or as it were the centre, whilst truths possess the circuits or circumferences, wherefore falsities are what are adjoined to the evil of their life, and truths are dissipated.

3437. Verses 24, 25. *And Jehovah appeared to him in that night, and said, I am the God of Abraham thy father, fear not, because I am with thee, and I will bless thee, and will make thy seed to be multiplied for the sake of Abraham My servant. And he builded there an altar, and called on the name of Jehovah, and stretched out his tent there; and the servants of Isaac digged a well there. Jehovah appeared to him in that night, and said,* signifies the Lord's perception concerning that obscure state: *I am the God of Abraham thy father, fear not, because I am with thee,* signifies that the Divine Being was also there: *and I will bless thee, and will make thy seed to be multiplied,* signifies that hence would be increase of goodness and of truth: *for the sake of Abraham My servant,* signifies from the Lord's Divine Humanity. *And he builded there an altar,* signifies a significative and representative of the Lord: *and called on the name of Jehovah,* signifies worship thence: *and stretched out his tent there,* signifies what is holy therein. *And the servants of Isaac digged a well there,* signifies doctrine thence derived.

3438. *Jehovah appeared to him in that night, and said.*—That hereby is signified the Lord's perception concerning that obscure state, appears from the signification of Jehovah's appearing and saying, when it is spoken of the Lord, as denoting

to perceive from the Divinity ; that by Jehovah appearing to him is signified from the Divinity, may be seen, n. 3367, and that to say is to perceive, see n. 2862, 3395 ; for Jehovah was in Him, consequently, so long as the Humanity was not yet glorified, the appearance of Jehovah was perception Divine, or perception from the Divine, wherefore, by Jehovah appearing to him and saying, nothing else is signified ; and from the signification of night, as denoting a state of shade or an obscure state, concerning which see n. 1712 ; by this obscure state is signified the literal sense of the Word, this sense, in respect to the internal sense, being like shade in respect to light.

In order to shew still more clearly how the case is in regard to the literal sense of the Word, we shall add a few words more on the subject. The internal sense is to the literal sense as man's interior or celestial and spiritual things are to his exterior or natural and corporeal things. His interiors are in the light of heaven, whereas his exteriors are in the light of the world ; what is the nature of the difference between the light of heaven and the light of the world, consequently between those things which belong to the light of heaven and those things which belong to the light of the world, may be seen, n. 1521—1533, 1619—1632, 1783, 1880, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3337, 3339, 3341, 3413, namely, that it is like the difference between the light of day and the shade of night. And whereas man is in this shade, and is not willing to know that in truth from the Lord there is light, he cannot believe otherwise than that his shade is light, yea also, on the other hand, that light is shade ; for he is in this respect like a bird of night, which, whilst it flies in the shade of night, thinks that it is in the light, but whilst in the light of day, it thinks itself to be in the shade. For in the internal eye, that is, the understanding, by which man sees interiorly, with such a person is no otherwise formed, for he has formed it no otherwise, inasmuch as he opens it when he looks downwards, that is, to worldly and corporeal things, and shuts it when he should look upwards, that is, to spiritual and celestial things. The case is the same in respect to the Word with persons of this character ; what appears in its literal sense, this they believe to be light, but what appears in the internal sense, this they believe to be shade ; for the Word appears to every one according to his quality. When nevertheless the internal sense of the Word, in respect to its literal sense, is as the light of heaven in respect to the light of the world, see n. 3016, 3108, that is, as the light of day in respect to the light of night. In the internal sense there are minute things, whereof myriads constitute together one particular which is exhibited in the literal sense. Or, what is the same thing, in the internal sense there are particulars, whereof myriads constitute together one general statement which is in the literal

sense, and it is this general statement which appears to man, but not the particulars which are in it and which constitute it. Still, however, the order of the particulars in the general statement appears to man, but according to his quality, and this order is the holiness which affects him.

3439. *I am the God of Abraham thy father, fear not, because I am with thee.*—That hereby is signified that the Divine Being also was therein, that is, in the literal sense of the Word, appears from the representation of Abraham, as denoting the Lord's Divinity, see n. 2833, 2836, 3251, 3305. Hence Jehovah God of Abraham signifies the Lord's Divinity which Abraham represents, and whereas the subject treated of is concerning the Word, which also is the Lord, because all the Word is from Him, and the whole of the Word relates to Him, therefore, by these words, "I am the God of Abraham, fear not, because I am with thee," is signified that the Divine Being is therein. With respect to the Divine in the Word, the case is this: the Divinity Itself is in the supreme sense of the Word, because therein is the Lord. What is Divine is also in the internal sense, because therein is the Lord's kingdom in the heavens, hence this sense is called celestial and spiritual. The Divine is also in the literal sense of the Word, because therein is the Lord's kingdom in the earths, hence this sense is called the external and likewise the natural sense, for in it are crass appearances more remote from the Divine; nevertheless all and every thing therein are Divine. The case is, with respect to these three senses, as it was with the tabernacle; its inmost, or what was within the vail, where the ark was containing the testimony, was most holy, or the holy of holies; but its internal, or what was immediately without the vail, where was the golden table and candlestick, was holy; the external also where the court was, was also holy, the congregation assembled thereat, and hence it was called the tabernacle of the congregation.

3440. *And I will bless thee, and will make thy seed to be multiplied.*—That hereby is signified that thence would be an increase of good and of truth, appears from the signification of blessing thee, as denoting an increase of good, see n. 3406; and from the signification of thy seed being multiplied, as denoting an increase of truth, see n. 43, 55, 913, 983, 2846, 2847; that seed denotes truth, of which multiplication is spoken, see n. 1025, 1447, 1610, 2848, 3038, 3373, 3380. The reason why there is an increase of good and truth with man derived from the literal sense of the Word is, because in that sense likewise all and everything are Divine, as was just now shewn above, n. 3439; and because in the literal sense the internal sense is open in many passages; as where it is said in the Old Testament by the prophets, that the Lord would come to be salvation to the human race; that all the law and

the prophets teach only to love God and our neighbor; that to commit murder is to bear hatred, for he who hates another commits murder every instant, inasmuch as murder is in his will and in the delight of his life: these are the truths of the internal sense in the literal sense; not to mention several others of a like nature.

3441. *For the sake of Abraham My servant.*—That hereby is signified from the Lord's Divine Humanity, appears from the representation of Abraham, as denoting the Lord's Divinity, and also the Divine Humanity, see n. 2833, 2836, 3251. And from the signification of My servant, when it is said of the Lord, as denoting the Divine Humanity; not that the Divine Humanity is a servant because this also is Jehovah, see n. 1736, 2156, 2329, 2921, 3023, 3035. But because the Lord by it served mankind; for by it man is saved, inasmuch as unless the Lord had united the Humanity to the Divinity, so that man might be enabled with his mind to look upon and adore the Lord's Humanity, and thus have access to the Divinity, he could not possibly have been saved. Man's conjunction with the Divinity Itself, which is called the Father, is by means of the Divine Humanity, which is called the Son; thus it is by the Lord, by whom is meant the Humanity in the apprehension of the spiritual man, but the Divinity Itself in the apprehension of the celestial man. Hence it is manifest why the Divine Humanity is called a servant, namely, because it serves the Divinity, in order that man may have access thereto, and because it is serviceable to mankind for their salvation.

This then is what is signified by Abraham My servant; as also in David, "Make mention of the wonderful things which He hath done, His wonders and the judgments of His mouth, ye seed of *Abraham His servant*, ye sons of Jacob His elect: He sent Moses *His servant*, Aaron whom He hath chosen: He remembered the Word of His holiness with *Abraham His servant*," Psalm cv. 5, 6, 26, 42; where by Abraham His servant is meant the Lord as to the Divine Humanity. In like manner also the Lord as to the Divine Humanity is meant by Israel His servant, by Jacob His servant, and by David His servant; by Israel His servant, in this passage, "*Thou Israel My servant*, Jacob whom I have chosen, the seed of Abraham my friend; whom I have taken from the ends of the earth, and from the wings thereof have I called thee, and have said unto thee, *Thou art My servant*, I have chosen thee," xli. 8, 9; where Israel My servant in a supreme sense denotes the Lord in respect to the internals of the spiritual Church, and Jacob denotes Him as to the externals of that Church. Again, "He said to me, *Thou Israel art My servant* in whom I will be rendered glorious: it is a light thing *that thou be a servant to Me* to raise up the tribes of Jacob, and to bring back the preserved of Israel, and I have given thee for a light

of the Gentiles, that thou mayst be My salvation to the extremity of the earth," xlix. 3, 6; where Israel, in whom I will be rendered glorious, manifestly denotes the Lord's Divine Humanity.

That he is called servant from being serviceable, is evident, for it is said, that thou may be a servant to Me to raise up the tribes of Jacob, and to bring back the preserved of Israel. That the Lord as to His Divine Humanity is meant also by Jacob a servant, appears from Isaiah in this passage, "I will give thee the treasures of darkness, and the hidden riches of secret places, for the sake of *Jacob My servant*, and Israel Mine elect," xlv. 3, 4; where, by My servant Jacob and Israel Mine elect is meant the Lord, My servant Jacob having respect to the externals of the Church, and Israel Mine elect to the internal.

The same is also signified by David My servant, as in Ezekiel, "I will gather together the sons of Israel from the places around, *My servant David shall be king over them*, and they shall all have one shepherd; they shall dwell upon the land which I have given to *My servant Jacob*; and they shall dwell upon it, they and their sons and their sons' sons, even to eternity; and *David My servant shall be a prince to them to eternity*," xxxvii. 24, 25; where David My servant manifestly denotes the Lord's Divine Humanity, see n. 1888, and this by virtue of Divine Truth, which is signified by king, who in the present case is David, see n. 1728, 2015, 3009; that truth itself also is respectively a servant, may be seen, n. 3409; and it is on this account that the Lord Himself calls Himself one that serves or ministers, as in Mark, "Whosoever will be great among you shall be your minister; and whosoever will be chief amongst you shall be the servant of all; even *as the Son of Man came not to be ministered unto, but to minister*," x. 44, 45; Matt. xx. 26—28. And in Luke, "Who is greater, he that sitteth at meat, or he that ministereth? Is not he that sitteth at meat? *But I am in the midst of you as he that ministereth*," xxii. 27.

3442. *And he buildeth there an altar.*—That hereby is signified a significative and a representative of the Lord, appears from the signification of altar, as being a chief representative of the Lord, see n. 921, 2777, 2811.

3443. *And called on the name of Jehovah.*—That hereby is signified worship thence derived, appears from the signification of calling on the name of Jehovah, as denoting worship, see n. 440, 2724; and that the name of Jehovah is all in one whole whereby the Lord is worshiped, see n. 2628, 2724, 3006.

3444. *And stretched out his tent there.*—That hereby is signified what is holy therein, appears from the signification of tent, as denoting what is holy of worship, see n. 414, 1102, 2145, 2152, 3312.

3445. *And there the servants of Isaac digged a well.*—That hereby is signified doctrine thence derived, appears from the signification of well, as denoting the Word, see n. 2702, 3424. And whereas the Word is doctrine itself, and thus all doctrine which belongs to the Church is derived from the Word, hence to dig a well signifies doctrine thence derived, that is, from the literal sense of the Word, because this sense is here treated of. Howbeit doctrine itself derived from the literal sense of the Word is one only, that is, the doctrine of charity and of love, of charity towards our neighbor, and of love to the Lord, for this doctrine and a life according to it is the whole Word, as the Lord teaches in Matthew, chap. xxii. 35—38.

3446. Verses 26, 27. *And Abimelech went to him out of Gerar, and Ahusath his companion, and Phicol the chief captain of his army. And Isaac said to them, Wherefore are ye come to me, and ye have hated me, and have sent me away from you. And Abimelech went to him out of Gerar,* signifies the doctrine of faith having respect to things rational: *and Ahusath his companion, and Phicol the chief captain of his army,* signifies the chief things of the doctrine of their faith: *and Isaac said unto them, Wherefore are ye come to me, and ye have hated me, and have sent me away from you,* signifies why should they desire what is Divine when they denied it, and were averse to what is contained in the internal sense of the Word.

3447. *Abimelech went to him out of Gerar.*—That hereby is signified the doctrine of faith having respect to things rational, appears from the representation of Abimelech, as denoting the doctrine of faith having respect to things rational, see n. 2504, 2509, 2510, 3391, 3393, 3397. And from the signification of Gerar, as denoting faith, see n. 1209, 2504, 3365, 3384, 3385; what is meant by doctrine having respect to things rational, may be seen n. 3368. The subject treated of here, and even to verse 33, is concerning those who are in the literal sense of the Word, and thence in the doctrinal truths of faith, and concerning the agreement of their doctrines with the internal sense, so far as they are grounded in the literal sense. Abimelech, and Ahusath his companion, and Phicol the chief captain of his army, represent these doctrinal truths. They are such as make faith essential, not indeed rejecting charity, but postponing it, and thus giving doctrine the preference to life. Our Churches at this day are almost all of this character, except that which is in Christian Gentilism, where it is permitted to adore saints and their idols.

As in every Church of the Lord there are those who are internal men, and those who are external, and the internal are those who are in the affection of good, and the external those who are in the affection of truth; so also it is with those who are here represented by Abimelech, his companion, and the chief captain of his army. The internal are those who are treated of above,

chap. xxi., verse 22—23, where it is said of Abimelech, and Phicol the chief captain of his army, that they came to Abraham and made a covenant with him in Beersheba, concerning whom see n. 2719, 2720 ; but the external are those who are here described.

3448. *And Ahusath his companion, and Phicol the chief captain of his army.*—That hereby is signified the chief things of the doctrine of their faith, appears from the representation of Abimelech, as denoting the doctrine of faith having respect to things rational. Hence his companion, and the chief captain of his army, denote those primary things, and indeed the primary doctrines ; for a chief captain, like a prince, signifies what is primary, see n. 1482, 2089, and army signifies things doctrinal themselves. The reason why army signifies things doctrinal, which belong to truth, or which are inferior truths, is, because by warfare in the Word, and by war, are signified the things belonging to spiritual warfare and war, see n. 1664, 1788, 2686. It is the same with arms, namely, by spears, shields, bows, arrows, swords, and the like, according to what has been abundantly shewn above ; and whereas truths, or doctrines, are the instruments whereby spiritual combats are waged, therefore by armies are signified such truths or doctrines, and also false or heretical tenets in the opposite sense.

That both the latter and the former are signified in the Word by armies, may appear from several passages: as in Daniel, “ One horn of the he-goat grew exceedingly towards the south, and towards the east, and towards honorableness, and grew *even to the army of the heavens*, and cast down *of the army* and of the stars to the earth ; and trampled them under foot : yea, he lifted up himself *even to the prince of the army*. *His army* was delivered up continually to transgression, and *he cast truth* to the earth. I heard one holy one speaking, and he said, How long will be this vision, and continually wasting transgression, to give both the holy one and *the army* to be trodden under foot,” viii. 9—13 ; where the horn which grew towards the south, towards the east, and towards honorableness, is the power of what is false grounded in evil, see n. 2832. The armies of the heavens are truths ; the prince of the army is the Lord as to Divine Truth ; and whereas army in a good sense is truth, it is said that he cast down of the army to the earth, and afterwards that he cast truth to the earth.

Again, in the same prophet, “ The king of the north shall set forth a greater multitude than the former, and at the end of the times of years he shall come in coming *with a great army*, and with much wealth : afterwards he shall stir up his strength and his heart against the king of the south, *with a greater army* ; and the king of the south shall mix himself in war *with an army exceedingly great and strong*, but shall not stand ; for they that eat

his meat shall break him, and *his army* shall overflow, and many shall fall down slain," xi. 13, 25, 26; the subject treated of in this chapter throughout is concerning war between the king of the north and the king of the south, and by the king of the north are meant falsities, as also by his army, and by the king of the south and his army are meant truths; it is prophetic of the Church's vastation.

So in the Apocalypse, "I saw heaven open, when lo! a white horse, and he who sat on him was called *faithful and true*, clothed in a vesture tinged with blood, and *his army in heaven* followed Him on white horses, clad in fine linen, white and clean. I saw the beast and the kings of the earth, and *their armies* gathered together to make war with Him who sat on the horse, and *with His army*," xix. 11, 14, 19. He who sat on the white horse denotes the Word of the Lord, or the Lord as to the Word, see n. 2760—2762: His armies, which followed Him in heaven, denote truths thence derived, consequently those in heaven who are in truths; the beast denotes the evils of self-love; the kings of the earth and their armies denote falsities; the combats or what is false with truth are what are here described. So in David, "By the Word of Jehovah were the heavens made, and the *armies of them* by the breath of his mouth," Psalm xxxiii. 6: the armies of them, or of the heavens, denote truths, and whereas by armies are signified truths, therefore the sons of the kingdom and angels, by virtue of the truths in which they are, are called the armies of the heavens, as in Luke, "Suddenly there was present with the angel *a multitude of the heavenly army* praising God," ii. 13. So in David, "Bless ye, Jehovah, *all His armies*, ye ministers of His that do His will," Psalm ciii. 21: and again, "Praise Jehovah, all ye His angels, praise Him all ye *His armies*," cxlviii. 2. So in Isaiah, "Lift up your eyes on high, and see ye who hath created these things, *He that bringeth out in number their army*, calleth all by name, of the multitude of the powerful and of the mighty a man shall not fail," xl. 26: and again, "I have made the earth, and have created man upon it; I, Mine hands have stretched out the heavens, and *I have commanded all their army*," xlv. 12; where the army of the heavens denotes truths, consequently denotes the angels, because they are in truths, as has been already said.

So in the first Book of Kings, "I saw Jehovah sitting on His throne, and the *universal army of the heavens* standing beside Him, on His right hand and on His left," xxii. 19: and in Joel, "Jehovah gave His voice *before His army*, because His camp was exceedingly great, because he is numerous that doeth His Word," ii. 11. And in Zechariah, "*I will pitch a camp* for My house of the army, passing and returning, lest the exactor should pass any more over them. Exult exceedingly O daughter of Zion; shout

O daughter of Jerusalem : Behold thy king cometh to thee," ix. 8, 9 ; speaking of the Lord's coming.

His army denotes Truths Divine, and it is on this account, and also because the Lord alone fights for man against the hells which are continually attempting to assault him, that the Lord in the Word is so often called Jehovah Sabaoth, God Sabaoth, the Lord Sabaoth, that is, of armies ; as in Isaiah, "The voice of a tumult of kingdoms of nations gathered together, *Jehovah Sabaoth leads an army of war*," xiii. 4 ; where kingdoms of nations denote falsities grounded in evils ; to lead an army of war denotes to fight for man. Inasmuch as the twelve tribes of Israel represented the Lord's heavenly kingdom and tribes, and likewise twelve signified all the things of faith in one whole, that is, all truths of the kingdom, see n. 577, 2089, 2129, 2130, 3272, therefore also they were called the *armies of Jehovah*, as in Exod. vii. 4 ; xii. 17, 41, 51 ; and it was commanded that they should be brought out of Egypt *according to armies*, Exod. vi. 26 ; and should mete out the camp *according to armies*, Numb. i. 22 ; and should be distributed *into armies*, Numb. ii. 1 to the end.

That by armies are signified truths, appears also from Ezekiel, "Persia, and Lud, and Puth, were in *thine army*, the men of thy war, they hung in thee the shield and the helmet, they set forth the honor of thee ; the sons of Arwad, and *thine army* upon thy walls round about, and the Gamadims were in thy towers," xxvii. 10, 11 ; speaking of Tyre, by which are signified interior knowledges of goodness and truth, consequently those who are therein, see n. 1201 ; army denotes the truths themselves : that Lud and Puth are also those who are in knowledges, may be seen n. 1163, 1164, 1166, 1195, 1231 ; shield and helmet are such things as belong to combat or spiritual war. That army in an opposite sense denotes falsities, is evident from the following passages, "It shall be in that day, Jehovah shall visit upon *the army of height* in height, and upon the kings of the earth upon the earth," Isaiah xxiv. 21 ; where army of height denotes falsities grounded in self-love. So in Ezekiel, "I will bring thee back, and will put hooks in thy jaws, and will lead thee forth, and *all thine army*, horses and horsemen, all of them clothed perfectly, a company great with shield and buckler, all of them handling swords ; thou shalt come out of thy place, out of the sides of the north, thou and many people with thee, all riding on horses, a great company, *a great army*," xxxviii. 4, 15 ; speaking of Gog, by whom is signified external worship separate from internal, thus rendered idolatrous, see n. 1151 ; the army therefore denotes falses. So in Jeremiah, "I will send against Babylon who draweth, drawing his bow, and lifting up himself in his armor ; spare not the youths, give to the curse *all his army*," li. 2, 3 ; where Babylon denotes worship, the externals whereof appear holy, whilst the interiors are profane, see n. 1182, 1283, 1295,

1304, 1306—1308, 1321, 1322, 1326; his army denotes the falsities of such profane interiors, as is also signified by the army of Babylon in other passages, as Jer. xxxii. 2; xxxiv. 1, 2; xxxix. 1. So in Ezekiel, "Pharaoh shall see them, and shall be comforted upon all his multitude, the slain with the sword, Pharaoh and *all his army*, because I will give the terror of Me in the land of the living," xxxii. 31, 32; speaking of Egypt, by which are signified those who pervert truths by reasonings grounded in things scientific, see n. 1164, 1165. His army, or the army of Pharaoh, denotes the falsities thence derived; the same is also signified by the army of Pharaoh in other passages, as Jer. xxxvii. 5, 7, 11; xlv. 2; Ezek. xvii. 17. So in Luke, "When ye shall see Jerusalem encompassed *with armies*, then know ye that devastation is near at hand," xxi. 20; speaking of the consummation of the age, or the last time of the Church when there is no longer any faith. That by Jerusalem is signified the Church, see n. 2117, which is encompassed with armies when it is beset by falsities. Hence it is manifest that by the armies of the heavens which the Jews and idolators adored, in the internal sense were signified falsities, concerning which it is thus written in the Second Book of the Kings, "They forsook all the commandments of their God, and made to themselves a molten (image), two calves, and they made a grove, and *bowed themselves down to all the army of the heavens*," xvii. 16; speaking of the Israelites. And in another place, speaking of Manasseh, it is written, "That he built altars to *all the army of the heavens*," xxi. 5; and that Josias the king brought forth out of the temple all the vessels made for Baal, and for the grove, and for *all the army of the heavens*, xxiii. 4; and in Jeremiah, "That they should spread the bones of the princes, of the priests, and of the prophets, to the sun, to the moon, and to *all the army of the heavens*, which they had loved, and which they had served, and after which they had gone," viii. 1, 2; and in another place, "The houses of Jerusalem, and the houses of the king^{of} Judah shall be as Tophet, unclean as to all the houses, on the roofs whereof they have burned incense to *all the army of the heavens*, and have offered libations to other gods," xix. 13: and in Zephaniah, "I will stretch out mine hand against those who worship *the army of the heavens* on the house-tops," i. 5; for the stars are what are specially called the army of the heavens, but that by stars are signified truths, and in an opposite sense falsities, may be seen, n. 1128, 1808.

3449. *And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you.*—That hereby is signified why should they desire what is Divine when they denied it, and were averse to what is contained in the internal sense of the Word, may appear from what was said above, verses 15, 16, 19—21.

3450. Verses 28, 29. *And they said, Seeing we have seen that Jehorah was with thee, and we said, Let there be, I pray, an oath between us, between us and between thee, and let us make a covenant with thee. If thou mayst do evil with us, as we have not touched thee, and as we have done with thee nothing but good, and have sent thee in peace; thou art now the blessed of Jehorah. They said, Seeing we have seen that Jehorah was with thee,* signifies that they knew what is Divine was therein. *And they said, Let there be, I pray, an oath between us, between us and between thee, and let us make a covenant with thee,* signifies that the doctrines of their faith considered in themselves should not be denied; *if thou doest evil with us, as we have not touched thee, and as we have done with thee nothing but good, and have sent thee in peace,* signifies that they had not violated the internal sense of the Word, and that they would not violate it: *thou art now the blessed of Jehorah,* signifies that it was from the Divine.

3451. *They said, Seeing we have seen that Jehorah was with thee.*—That hereby is signified that they knew that the Divine was therein, appears from the signification of the expression, *Seeing we have seen*, as denoting to perceive and thus to know for certain; and from the signification of *Jehovah* being with thee, as denoting that the Divinity was therein. The subject here treated of, as was said above, n. 3447, is concerning the agreement of the literal sense of the Word with the internal sense, consequently concerning the agreement of the doctrinal truths of faith, which are signified by Abimelech, Ahusath, and Phicol, so far as they are derived from the literal sense of the Word, with the same, that is, with the internal sense; thus concerning the conjunction of the Lord's kingdom in the earths with the Lord's kingdom in the heavens, consequently with the Lord, by the Word. For the Word, as to the supreme sense, is the Lord Himself, and as to the internal sense, it is the Lord's kingdom itself in the heavens, and as to the literal sense, it is the Lord's kingdom itself in the earths, as has been also observed above.

But with respect to the Lord's kingdom in the earths, that is, with respect to His Church, the case is this, and whereas it derives its doctrinal truths from the literal sense of the Word, it must needs be various and diverse as to those doctrinal truths, that is, one society will profess one thing to be a truth of faith, because it is so said in the Word; another society will profess another thing, for the same reason, and so forth. Consequently the Church of the Lord, inasmuch as it derives its doctrinal truths from the literal sense of the Word, will differ in different places, and this not only according to societies in general, but sometimes according to particular persons in each society. Nevertheless, a difference in doctrinal truths of faith is no reason why the Church should not be one, provided only there be unanimity as to willing what is good, and doing what is good. As for ex-

ample; if any one acknowledge for a doctrinal truth that charity is grounded in faith, and he lives in charity towards his neighbor, in this case he is not indeed in the truth as to doctrine, but still he is in the truth as to life, consequently there is in him the Lord's Church or kingdom. So again, if any one asserts that good works ought to be done with a view to recompence in heaven, according to the literal sense of the Word in Matthew, chap. x. 41, 42; xxv. 34, 46, and in other places, and yet in doing good works he never thinks of merit, he in like manner is in the Lord's kingdom, because as to life he is in the truth, and because being such as to life, he suffers himself easily to be instructed that no one can merit heaven, and that works, wherein merit is placed, are not good; and so in other cases. For the literal sense of the Word is such, that in many passages it appears opposite to itself, but the reason is, because in that sense there are appearances of truth accommodated to those who are in external states, consequently who are also immersed in worldly and corporeal loves.

In the present case, therefore, by Abimelech they are treated of who are in the doctrinal truths of faith, and that these are such as make faith the essential of salvation, was observed above. The agreement also of their doctrines with the internal sense of the Word is treated of, and that conjunction is effected therewith, is manifest, but only with those who are in good, that is, with those who, notwithstanding they make faith essential as to doctrine, still make charity essential as to life. For when with such there is confidence or trust in the Lord, which they call real faith, then they are in the affection of love to the Lord, consequently as to life they are in goodness. But see what was said and shewn above on this subject, namely, that charity, and not doctrinal tenets constitutes the Church, n. 809, 916, 1798, 1799, 1834, 1844. That doctrinal truths are of no account unless the life be according to them, n. 1515. That the Church is various as to truths, but is made one by charity, n. 3267. That there is a parallelism between the Lord and man as to the celestial things belonging to goodness, but not as to the spiritual things belonging to truth, n. 1822, 1831. That there is but one single doctrine, namely, that of love to the Lord and of charity towards our neighbor, n. 3445. That the Church would be one if all had charity, notwithstanding they differed as to worship and doctrines, n. 809, 1285, 1316, 1798, 1799, 1834, 1844, 2982. That the Church would be as the Lord's kingdom in the heavens if all had charity, n. 2835. That there are innumerable varieties of goodness and of truth in heaven, but that by harmony they still make one, like the organs and members of the body, n. 684, 690, 3241.

3452. *And we said, Let there be, I pray, an oath between us, between us and between thee, and let us make a covenant with thee.*

That hereby is signified that the doctrines of their faith, considered in themselves, should not be denied, namely, so far as they are grounded in the literal sense of the Word, appears from the signification of an oath between us, as denoting agreement of doctrines with the literal sense of the Word; and from the signification of between us, and between thee, as denoting agreement with the internal sense. And from the signification of making a covenant, as denoting that thus there might be conjunction; that covenant is conjunction, may be seen, n. 665, 666, 1023, 1038, 1864, 2003, 2021. The sense hence resulting is, that the case being thus, the doctrinal truths of their faith considered in themselves should not be denied, for, as was observed, all doctrines whatever, if they are derived from the Word, are accepted of the Lord, provided that the person who is therein be in the life of charity, for to the life of charity all things which are of the Word may be conjoined. But the interior things of the Word are conjoined to the life which is in the interior good of charity. See what was said and adduced above on this subject, n. 3324.

3453. *If thou mayst do evil with us, as we have not touched thee, and as we have done with thee only good, and have sent thee in peace.*—That hereby is signified that they had not violated the internal sense of the Word, and that they would not violate it, may appear from the series of things treated of in the internal sense, and from what was said above at verses 11, 22, 23.

3454. *Thou art now the blessed of Jehovah.*—That hereby is signified that it was from the Divine Being, appears from the signification of the blessed of Jehovah, when it is said of the Lord, or, what is the same thing, when it is said of the internal sense of the Word, for the Lord is the Word, as denoting Divine Truth, concerning which see n. 3140; thus that it was from the Divine Being; and that they had not violated, nor would violate, the internal sense, because it was from the Divine Being. But to violate the internal sense is to deny those things which are the chief constituents of that sense, and which are the very essential holy things of the Word, and these are, the Lord's Divine Humanity, love to Him, and love towards our neighbor. These three are the principal constituents of the internal sense, and are the holy things of the Word; they are also the internal and holy things of all doctrines which are derived from the Word, and likewise the internal and holy things of all worship, for in them is the Lord's essential kingdom. A fourth is, that the Word, as to all and everything therein, yea, as to every smallest point or tittle, is Divine, consequently that the Lord is in the Word. This also is confessed and acknowledged by all who derive doctrinal truths from the Word. Nevertheless, they deny it in heart who acknowledge no other holiness in the Word than what appears in the letter, for such can perceive nothing holy in the historical parts, nor in the prophetical, except only a slight ex-

ternal sanctity, in consequence of its being called holy ; when yet there must needs be in it an interior holiness if it be Divine, as to every point and tittle.

3455. Verses 30, 31. *And he made them a feast, and they did eat and drink. And in the morning they arose early, and sware a man to his brother ; and Isaac sent them away, and they went from being with him in peace. He made them a feast*, signifies abiding together : *and they did eat and drink*, signifies communication : *and in the morning they arose early*, signifies a state of illustration : *and sware a man to his brother*, signifies confirmation with those who are in the good of truth. *And Isaac sent them away, and they went from being with him in peace*, signifies that they were content.

3456. *He made them a feast.*—That hereby is signified abiding together, appears from the signification of a feast, as denoting eating together, see n. 2341.

3457. *And they did eat and drink.*—That hereby is signified communication, appears from the signification of eating, as denoting to have communication as to what belongs to good, see n. 2187, 2343, 3168 ; and from the signification of drinking, as denoting to have communication as to what belongs to truth, see n. 3089, 3168.

3458. *And in the morning they arose early.*—That hereby is signified a state of illustration, appears from the signification of morning, and of rising early, as denoting a state of illustration ; for morning and day-dawn, in a supreme sense, is the Lord, and in the internal sense the celestial state of His love, hence also it is a state of peace, see n. 2333, 2405, 2540, 2780 ; and to arise, in an internal sense, signifies elevation, see n. 2401, 2785, 2912, 2927, 3171. Hence it is evident, that by their arising in the morning early, is signified a state of illustration.

3459. *And they sware a man to his brother.*—That hereby is signified confirmation with those who are in goodness from truth, appears from the signification of swearing or of an oath, as denoting confirmation, see n. 2842, 3037, 3375 ; and from the signification of a man with his brother, as denoting goodness from truth, or, what is the same thing, those who are in that goodness. That man (*vir*) denotes truth, see n. 265, 749, 1007, 3134, 3309 ; and that brother denotes good, see n. 2360. What goodness from truth is, may be seen, n. 3295, 3332. They are in this goodness who are here represented by Abimelech, or who are represented by the Philistines, whose king Abimelech was, that is, they who make faith essential to the Church, and give it the preference to charity. They who are of this character are in no other good than goodness from truth, for they extract and draw forth from the Word nothing but what belongs to faith, thus what belongs to truth, and scarce see the things of goodness, thus be-

longing to life. Therefore they confirm themselves in doctrines of faith, but not in any doctrines of charity : and when they do good, it is under the influence of the doctrinals of faith ; which goodness is called the goodness from truth. With such as are in this goodness, the Lord conjoins Himself, but not so as with those who are in the good of charity, for love and charity are spiritual conjunction, and not faith, unless by love and charity. This being the case, it is not said that they made a covenant with Isaac, but that they sware a man to his brother ; for covenant is spoken of good, which belongs to love and charity, whereas an oath is spoken of truth, which belongs to faith, see n. 3375. Of those who are in goodness from truth, abiding together is also predicated, which is signified by a feast, see n. 3456. From spirits of this character, in another life, it was given me to know that they are separate from those who are in goodness from charity, for these latter are more nearly conjoined to the Lord than the former. The goodness of the former, if I may so express myself, being hard, not suffering itself to be easily bended, not communicative, thus not in heaven, but in the entrance into heaven.

3460. *And Isaac sent them away, and they went from being with him in peace.*—That hereby is signified that they were content, may appear without explanation. Hence also it is manifest, that with these there was abiding together, not conjunction, according to what was just now observed, n. 3459.

3461. Verses 32, 33. *And it came to pass in that day, and the servants of Isaac came, and told him concerning the reasons of the well which they digged ; and they said unto him, We have found waters. And he called it Shebah, therefore the name of the city is Beersheba even to this day. It came to pass in that day,* signifies that state : *and the servants of Isaac came,* signifies things rational : *and told him concerning the reasons of the well which they digged, and said unto him, We have found waters,* signifies interior truths by those things : *and he called it Sheba,* signifies the conjunction of confirmed truth by those things ; *therefore the name of the city is Beersheba,* signifies the quality of doctrine thence derived : *even to this day,* signifies the perpetuity of the state.

3462. *It came to pass in that day.*—That hereby is signified that state, appears from the signification of day, as denoting state, see n. 23, 487, 488, 493, 2788, in the present case the state of the doctrine of which it treats.

3463. *And the servants of Isaac came.*—That hereby are signified things rational, appears from the signification of servants, as denoting things rational, and also things scientific, see n. 2567, and from the representation of Isaac, as denoting the Lord in regard to the Divine Rational, see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210. From what goes before it is manifest what it was of the Lord which is here represented by Isaac,

namely, the Word as to its internal sense ; for by Abimelech, and Alusath, and Phicol, are signified the doctrines of faith, which are derived from the literal sense of the Word, such as are the doctrines of those who are called Philistines in a good sense, that is, those who are solely in the doctrines of faith, and as to life are in good, but in goodness from truth, which doctrines have some conjunction with the internal sense, and thus with the Lord. For they who are solely in the doctrines of faith, and in a life according thereto, are in a certain kind of conjunction, but remote, by reason that they do not know what charity towards their neighbor is, and still less what love to the Lord is, from any affection, but only from a certain idea of faith, thus neither are they in any perception of good, but in a species of persuasion that what their doctrines dictate, is true and thereby good, in which doctrines when they are confirmed, it is possible they may be confirmed in what is false as well as in what is true, for nothing else can confirm man as to what is truth except goodness. Truth indeed teaches what goodness is, but without perception, whereas goodness teaches what truth is from perception. Every one may know how the case herein is, and also what is the quality of the difference here pointed out, solely from this common precept of charity, "All things whatsoever ye would that men should do unto you, do ye even so to them," Matt. vii. 12. He who acts from this precept, does good indeed to others, but then he does good because it is so commanded, and not so much from affection of the heart. And as often as he does it, he begins from himself, and also in doing good he thinks of merit. Whereas he who does not act from the precept, but from charity, that is, from affection, acts from the heart, and thus from freedom, and as often as he acts, he begins from a real will to what is good, thus from a perception of its being delightful to him ; and inasmuch as he has recompence in the delight which he perceives, he does not think of merit. Hence then it may appear what difference there is between doing good from faith, and doing it from charity, and that the former are more remote than the latter from goodness itself, which is the Lord ; neither can the former be easily introduced into goodness from charity to a degree of perception, inasmuch as they are little in truths, for no one can be introduced into that good, unless things which are not true be first eradicated, and this cannot be effected, so long as such things are rooted in the mind to a degree of persuasion that they are true.

3464. *And they told him concerning the causes of the well which they digged, and they said, We have found waters.*—That hereby are signified interior truth by those things, appears from the signification of well, as denoting the Word, see n. 3424 ;. and from the signification of waters, as denoting truths, see

n. 2702, namely, such as are from the Word. Thus to tell him concerning the causes of the well which they digged, signifies concerning the Word whence they derived doctrines. And they said, We have found waters, signifies that in them, that is, in doctrines, were interior truths. For as was observed above there are interior truths in all doctrines drawn from the literal sense of the Word, inasmuch as the literal sense of the Word is like a well wherein is water, for in all and every part of the Word there is an internal sense, which sense is also in doctrines that are derived from the Word. In regard to doctrines derived from the literal sense of the Word, the case is this, that when man is in them, and at the same time in a life according to them, he has in himself correspondence. For the angels, who are attendant on him, are in interior truths, whilst he is in exterior, and thus he has communication by doctrines with heaven, but yet according to the goodness of his life.

As for example, when in the Holy Supper he thinks simply of the Lord, in consequence of the words used on the occasion, "This is My body and this is My blood," then his attendant angels are in the idea of love to the Lord and charity towards their neighbor, inasmuch as love to the Lord corresponds to the Lord's body, and to bread, and neighborly love corresponds to blood and to wine, see n. 1798, 2165, 2177, 2187. And whereas there is such correspondence, there flows an affection out of heaven through the angels into that holy state by which man is influenced at the time, which affection he receives according to the goodness of his life. For the angels dwell with every one in his life's affection, thus in the affection of the doctrines according to which he lives, but in no case if the life disagrees therewith. For if the life disagrees, as supposing there prevails an affection of gaining honors and riches by means of doctrines, in such case the angels retire, and the infernals dwell in that affection, who either infuse into the man their confirmations for the sake of self and the world, thus a persuasive faith, which is of such a nature that he is regardless whether a thing be true or false, provided he can gain credit thereby, or take away from him all faith, in which case the doctrine uttered by his lips is only a sound excited and modified by the fire of the above loves.

3465. *And he called it Sheba.*—That hereby is signified the conjunction of confirmed truth by those things, appears from the signification of calling, that is, by name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 3421; that names thus denote a thing or state, see n. 1946, 2643, 3422; in the present case therefore is denoted the conjunction of confirmed truth by those things, that is, by doctrines. For Sheba in the original tongue is an oath, which signifies confirmation, as may be seen, n. 2842, 3375. It is called the conjunction of confirmed truth, when interior truths join themselves to truths exterior, which

are doctrines derived from the literal sense of the Word. That persons of this character have conjunction with the Lord by the truths of faith, and not so much by the good things of charity, was shewn above, n. 3463.

3466. *Therefore the name of the city is Beersheba.*—That hereby is signified the quality of doctrine thence derived, appears from the signification of name, as denoting quality, see immediately above, n. 3465; and from the signification of city, as denoting doctrine, see n. 402, 2449, 2712, 2943, 3216; hence comes Beersheba, which in the original tongue, signifies the well of an oath, thus the doctrine of confirmed truth; that Beersheba is doctrine, may be seen, n. 2723, 2858, 2859. Above, in chap. xxi., verses 30, 31, it is said, "Because thou shalt receive seven ewe-lambs from mine hand, that it may be to me for a witness that I have digged this well, therefore he called *that place Beersheba*, because there they both *sware*;" in which passage by Beersheba was signified the state and quality of doctrine, that it was from the Divine Being, and that by it conjunction was effected; and whereas the interior things of the Church at that time are treated of in the above passage, it is said that that place was called Beersheba, whereas in the present passage, inasmuch as the exterior things of that Church are treated of, it is said that the city was so called; for of interior things state is mentioned, which is signified by place, see n. 2625, 2837, 3356, 3387. But of exterior things doctrine is mentioned, which is signified by city, for all doctrine has its state and its quality from its interior things.

3467. *Even to this day.*—That hereby is signified the perpetuity of state, appears from the signification of the expression, to this day, as denoting perpetuity of state, see n. 2838.

3468. Verses 34, 35. *And Esau was a son of forty years, and he took a woman Jehudith, the daughter of Beerî the Hittite, and Basemath the daughter of Elon the Hittite. And they were bitterness of spirit to Isaac and Rebecca. Esau was a son of forty years,* signifies a state of temptation as to natural goodness from truth. *And he took a woman, Jehudith, the daughter of Beerî the Hittite, and Basemath the daughter of Elon the Hittite,* signifies adjunction of natural truth from another source than from what was real and genuine: *and they were bitterness of spirit to Isaac and to Rebecca,* signifies that hence at first came grief.

3469. *Esau was a son of forty years.*—That hereby is signified a state of temptation as to natural goodness from truth, appears from the representation of Esau, as denoting natural goodness from truth, see n. 3300, 3302, 3322; and from the signification of forty years, as denoting a state of temptation; that forty denotes temptations, may be seen, n. 730, 862, 2272, and that years denote states, n. 487, 488, 493, 893. The reason why these circumstances concerning Esau are immediately adjoined to what

has been related concerning Abimelech and Isaac, is, because the subject treated of is concerning those who are in goodness from truth, that is, who are in life according to doctrines, derived from the literal sense of the Word, for such are signified by Abimelech, and by Ahusath, and by Phicol, as was shewn above.

They therefore who are in goodness from truth, or in a life according to doctrinal truths, are regenerated as to interiors, which are the things of their rational minds, but not as yet as to exteriors, which are the things of their natural minds, for man is regenerated as to the rational mind before he is regenerated as to the natural, see n. 3286, 3288. Inasmuch as the natural degree is altogether in the world, and in the natural degree, as in a plane, are founded man's thought and will. This is the reason why a man perceives during regeneration a combat between the rational or his internal man, and the natural or external man, and the reason also why his external man is regenerated much later, and likewise with greater difficulty than his internal. For what is nearer to the world and to the body, cannot so easily be constrained to comply with the internal man; a considerable length of time also will be necessary to effect such compliance, and there must be an introduction into several new states, such as states of self-acknowledgment, and of the acknowledgment of the Lord, of his own misery, and of the Lord's mercy, thus of humiliation by temptation-combats. This being the case, there is here immediately adjoined this relation concerning Esau and his two wives, whereby such things are signified in the internal sense. Every one knows what natural goodness is, namely, that it is the goodness into which man is born. But what the natural goodness from truth is, very few, if any, are acquainted with.

Natural good, or what is connate with man, is in its kind four-fold, that is, natural goodness grounded in the love of good, natural goodness grounded in the love of truth, also natural goodness grounded in the love of evil, and natural goodness grounded in the love of what is false. For the good into which a man is born, is derived to him from his parents, either father or mother. Whatsoever parents have contracted by frequent use and habit, or have become tinctured with by actual life, so as to render it familiar to them till it has the appearance of being natural, this is derived down to their children, and becomes hereditary. Where parents have lived in goodness from the love of goodness, and in so living have perceived their own delight and blessedness, supposing them to conceive children in such a state of life, the children thence receive an inclination to similar goodness. Where parents also have lived in goodness from the love of truth, concerning which goodness, see n. 3459, 3463, and in so living have perceived their own delight, supposing them to conceive children in such a state of life, the children thence receive an inclination to similar goodness.

The case is the same in respect to those parents who are in goodness from the love of evil and in goodness from the love of what is false, that they also communicate to their offspring such hereditary goods. These latter are called good states, by reason of their appearing in their external form as good, to those persons who are therein, although they have nothing at all of real goodness in them, but the very reverse. Such is the good possessed by very many at this day, who appear to be in natural goodness. They who are in natural goodness from the love of evil, are unstable and inclinable to evils of every kind, suffering themselves to be easily seduced, and in consequence of that goodness being compliant and yielding, give themselves to filthy pleasures, to adulteries, and even to exercises of cruelty. And they who are in natural goodness from what is false, are inclinable to false views of every kind, and in consequence of that goodness are easily caught by persuasions, especially when urged by hypocrites and cunning people, who are expert in engaging the mind's attention, insinuating themselves into the affections, and feigning innocence. Into these good states so called, that is, of what is evil and false, many are born at this day in the Christian world, who are in natural goodness, by reason that their parents have contracted the delight of evil, and the delight of what is false by actual life, and thus have implanted it in their children, and thereby in their posterity.

3470. *And he took to wife, Jehudith, the daughter of Beeri the Hittite, and Basemath, the daughter of Elon the Hittite.*—That hereby is signified the adjunction of natural truth from another source than what was real and genuine, appears from the signification of wife, as denoting truth adjoined to good, concerning which see above, where Sarah and Rebecca are spoken of, n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507, 2904, 3012, 3013, 3077. In the present case natural truth adjoined to natural good, this being the subject here treated of; and from the representation of Jehudith, the daughter of Beeri the Hittite, and of Basemath the daughter of Elon the Hittite, as denoting truth from another source than what was real and genuine. For the Hittites were amongst the upright Gentiles which were in the land of Canaan, with whom Abraham dwelt, and from whom he bought the cave of Machpelah for a sepulchre, Gen. xxiii. 3 to the end; and by whom is there represented a spiritual Church amongst the Gentiles, see n. 2913, 2986, and as this Church is not in truth derived from the Word, by the same is signified truth not grounded in what is real and genuine; for the nation which represents a Church, signifies also the quality of the truth and good belonging to the Church, inasmuch as a Church is a Church by virtue of truth and goodness. Whensoever therefore mention is made of a Church, truth and goodness are understood, and whensoever mention is made of truth and goodness, a Church

is understood. The case herein is this ; natural goodness from truth is not spiritual good, that is, goodness from faith and goodness from charity, until it is reformed. Natural goodness is from a man's natural parents, as was said above, n. 3469, but spiritual goodness is from the Lord. Wherefore a man must be regenerated in order to receive spiritual goodness. Whilst this is effecting, there are adjoined to him at first truths from another source than what is real and genuine, which are of such a nature that they do not adhere, but only serve as means of introducing genuine truths, and when these latter are introduced, then truths not genuine are separated.

The case herein is as with boys, who first learn several things, even vain and trifling, such as various kinds of sports and the like, not to be made wise by such things, but to prepare the way to receive the profitable and important things of wisdom. And when these latter are received, the former are separated, yea, are rejected ; or it is as with fruits which are first filled with sour juice, before they can receive sweet juice, the sour juice, which is not genuine, being the means of introducing the sweet, and when this latter enters the former is dissipated. Thus also it is with man's natural mind before it is regenerated ; for natural goodness is such, that of itself it is not willing to obey and serve rational goodness, as a servant serves a master, but it is desirous to have command. In order therefore that it may be reduced to a state of compliance and service, it is vexed by states of vastation and temptation, until its concupiscencies grow faint, and then by a flowing in of goodness from faith and of charity through the internal man from the Lord it is tempered, until the goodness received hereditarily is by degrees extirpated, and a new goodness is implanted in its place, into which good things the truths of faith are then insinuated, which are like new fibres inserted into the heart of man, through which fibres new juice is introduced, until a new heart by degrees grows up to maturity.

The truths which are first introduced cannot be from a genuine fountain, because things evil and false are in the former or natural goodness, but they are such resemblances or such appearances of truth, as have a certain affinity with genuine truths, whereby there is gradually given opportunity and place for real genuine truths to insinuate themselves. Genuine goodness is as it were the blood in the vessels, or as the juice in the fibres, leading and applying truths into form ; the good which is thus formed in the natural or external man, is a common or general good woven together as it were, or wrought up of the particulars and minute parts of spiritual goodness through the rational or internal man from the Lord, who alone forms and creates anew. Hence it is that the Lord in the Word is so often called Former and Creator.

3471. *And they were bitterness of spirit to Isaac and Rebecca.—*

That hereby is signified that hence at first came grief, appears from the signification of bitterness of spirit, as denoting grief. And from the representation of Isaac and Rebecca, as denoting the Lord's Divine Rational as to Divine Goodness and Divine Truth; for the subject treated of in the supreme sense is concerning the Lord, but in the representative it is concerning those who are likenesses or images of Him, that is, in the supreme sense, how the Lord made his Humanity Divine, and in the representative sense, how the Lord regenerates man, that is, makes him celestial and spiritual. That the regeneration of man is an image of the Lord's glorification, may be seen, n. 3403, 3138, 3212, 3296. The reason why there was grief at first is, because when truths are introduced into natural goodness, they at first cause pain, for they aggravate the conscience, and induce anxieties, inasmuch as concupiscencies are present, against which spiritual truth wages combat. But this first grief by degrees diminishes, and at length vanishes away. Natural goodness herein is as a weak and sickly body, which is to be restored to health by a painful regimen. When it is in this state, then at first it has grief.

A CONTINUATION OF THE SUBJECT CONCERNING CORRESPONDENCIES AND REPRESENTATIONS, ESPECIALLY CONCERNING THOSE WHICH ARE IN THE WORD.

3472. *THAT all and everything, which are in the literal sense of the Word, are representative of the spiritual and celestial things of the Lord's kingdom in the heavens, may appear from what has been heretofore shewn, and from what still remains, by the divine mercy of the Lord, to be shewn. But inasmuch as man has removed himself so far from heaven, and has immersed himself in the lowest things of nature, yea, even in such as are terrestrial, therefore it is altogether repugnant to him when it is said, that the Word contains deeper mysteries than what he apprehends from the letter, and more so when it is said, that it contains things incomprehensible, which are adequate only to the wisdom of angels, and still more so when it is said, that it contains things essentially Divine, which infinitely transcend the understanding of angels. The Christian world indeed acknowledges that the Word is Divine, but the Divinity thereof it still denies in heart, if not in tongue; nor is this to be wondered at, inasmuch as the terrestrial state, in which man is immersed at this day, has no apprehension of things of a more sublime nature, nor is willing to apprehend them.*

3473. *That the Word in the letter has in it such deep and hidden contents, is often exhibited visibly to spirits or souls who come*

into another life ; and during such exhibitions it has been sometimes granted me to be present, as may appear from the testimonies of experience adduced in the first part of this work, concerning the sacred Scripture or Word, as containing things Divine, which are made manifest to good spirits and angels, n. 1767—1776, and 1869—1879, from which testimonies, for the sake of confirmation, it is permitted further to relate what follows.

3474. *A certain spirit came to me not long after his decease, as I could conclude from this circumstance, that as yet he was ignorant of his being in another life, imagining that he was still living in the world. It was perceivable that he was studiously inclined, and accordingly I discoursed with him about his studies ; but at that very instant he was suddenly taken up on high, at which I was surprised, and conjectured that he was one of those spirits who are of high and aspiring tempers, for it is usual with such to be carried up aloft ; or that he fancied heaven to be situated on high, and such also are wont to be taken upwards, in order to convince them that heaven is not in what is high, but in what is internal. I presently perceived, however, that he was carried up to the angelic spirits, who are in front a little to the right in the first entrance into heaven. From thence he afterwards discoursed with me, saying, that he saw things more sublime than human minds can possibly conceive ; after this I read the first chapter of Deuteronomy concerning the Jewish people, in that there were some sent to search the land of Canaan, and see what was therein ; and whilst I was reading, he said that he perceived nothing of the sense of the letter, but only the things contained in the spiritual sense, and that these were too wonderful to be described. This was in the first entrance of the heaven of angelic spirits ; what then must have been the case in that heaven itself ? and what in the heaven of angels ? Certain spirits on this occasion, who were attendant upon me, and who had before had no belief in the Word of the Lord as containing such things, began to repent that they did not believe, and said in that state that they did believe, because they heard him assert that he heard, saw, and perceived it to be so. But other spirits still persisted in their unbelief, and said that it was not so, and was mere phantasy, wherefore these also were suddenly taken up, and discoursing with me from their state of elevation they confessed that it indeed was very far from phantasy, for that they really now perceived it to be so, and this by a perception more exquisite than could possibly be communicated to any sense during the life of the body. Presently also others were taken up into the same heaven, and amongst them one with whom I had been acquainted when he was in the body, who testified the same thing, adding to other observations, that through astonishment he was not able to describe the glory of the Word in its internal sense, at the same time saying, and this from tender pity and compassion, that it was surprising men had no apprehension of such things. On two occasions after this I saw others taken up into another heaven*

amongst angelic spirits, who thence discoursed with me; I was reading at that time the third chapter of Deuteronomy from beginning to end, whereupon they said that they were only in the interior sense of the Word, asserting that there was not a single point or tittle but what contained in it somewhat spiritual most beautifully cohering with the rest, also that names signified things. They likewise had this confirmation granted them, because they had not before believed that all and everything in the Word were inspired from the Lord: this they were desirous also to confirm before others by an oath, but it was not permitted.

3475. That there exist in the heavens continual representatives, such as are in the Word, has been occasionally said and shewn above; these representatives are such, that spirits and angels see them in a much clearer light, than that of the sun of this world at noon-day, and what things they see in an external form, they perceive the signification of in an internal one, and therein things still interior. For there are three heavens; in the first heaven these representatives appear in an external form, with a perception of what they signify in an internal; in the second heaven they appear such as they are in their internal form, with a perception of what they are in a still interior form; in the third heaven they appear such as they are in that still interior form, which is the inmost. The representatives which appear in the first heaven, are the general representatives of those things which appear in the second, and those which appear in the second, are the general representatives of those which appear in the third; thus in those which appear in the first heaven are inwardly those which appear in the second, and in these are inwardly those which appear in the third; and whereas they are thus exhibited according to degrees, it may appear how perfect, and full of wisdom, and at the same time how happy are those representatives which are in the inmost heaven, and that they are altogether ineffable, inasmuch as myriads of myriads exhibit one particular of a general representative. All and every one of these representatives involve in them such things as belong to the Lord's kingdom, and these such things as belong to the Lord Himself. They who are in the first heaven, in their representatives see such things as exist in the interior sphere of the Lord's kingdom, and therein such things as exist in the sphere still more interior, and thus see representatives of the Lord but remotely; they who are in the second heaven, in their representatives see such things as exist in the inmost sphere of the kingdom, and therein see representatives of the Lord nearer; but they who are in the third heaven, see the Lord Himself.

3476. Hence it may be known how the case is in regard to the Word; for the Word was given from the Lord to man, and also to the angels, in order that by it they may be near and present with Him; for the Word is the medium of the union of earth with heaven, and by heaven with the Lord; its literal sense is what unites man with the first heaven; and whereas within the literal there is an

internal sense, which treats of the Lord's kingdom, and within this a supreme sense, which treats of the Lord, and these senses are in order within each other. It is hence manifest what is the nature of the union effected with the Lord by the Word.

3477. *It was said that there are continual representatives in the heavens, and such as involve the deepest mysteries of wisdom; those which are manifest to man from the literal sense of the Word, are so few respectively, that they are as the waters of a small pool compared with those of the ocean. The nature of representatives in the heavens may appear from those already mentioned above, as having been seen by me, and likewise from the following. There was represented before certain spirits, as I myself saw, a broad way and a narrow way, whereof mention is made in the Word; a broad way which led to hell, and a narrow way which led to heaven. The broad way was adorned with trees and flowers, of such a sort as in their external form appeared beautiful and delightful, but there were hidden therein snakes and serpents of various kinds, which the spirits did not see. The narrow way was not so decorated with trees and flowers to the sight, but appeared sorrowful and obscure, nevertheless in it there were angel infants most beautifully adorned in paradises and flower-gardens most pleasant, which yet the spirits did not see. The spirits were then asked which way they were willing to go? They said, The broad way; when suddenly their eyes were opened, and in the broad way they saw the serpents, but in the narrow way the angels; and they were then again asked, which way they were willing to go? Hereupon they remained silent: and so far as their sight was opened, they said that they were willing to go the narrow way, and so far as their sight was closed, that they were willing to go the broad way.*

3478. *There was also represented before certain spirits, the tabernacle with the ark. For they who have been greatly delighted with the Word, during their abode in the world, have such things presented visibly before their view. Thus on this occasion there was presented the tabernacle with all its apparatus, that is, with its courts, its curtains round about, its rails within, the golden altar of incense, the table containing the bread, the candlestick, the mercy-seat with the cherubim. And at the same time it was given to the well-disposed spirits to perceive what each particular signified. The three heavens were what were represented by the tabernacle, and the Lord Himself by the testimony in the ark on which was the mercy-seat. And in proportion as their sight was opened, in the same proportion things more celestial and Divine were opened therein, of which they had no knowledge during their life in the body, and what is surprising, there was not the smallest particular therein but what was representative, even to the hooks and rings. To instance only in the bread which was on the table, in this, as in a representative and symbol, they had a perception of that food on which angels live, thus they had a perception of celestial and spiritual love with their*

joys and happinesses, and in that love and these joys and happinesses, they had a perception of the Lord Himself, as being the bread or manna from heaven. Besides many other particulars arising from the form, position, and number of the loaves, and from the gold encompassing the table, and from the candlestick whence proceeded an illuminating light exhibiting still further representations of things ineffable; and so in other instances: from which it might appear also, that the rituals or representatives of the Jewish Church contained in them all the mysteries of the Christian Church, and likewise that they, to whom the representatives and significatives of the Word of the Old Testament are opened, may know and perceive the mysteries of the Lord's Church in the earths, whilst they live in the world, and the mysteries of mysteries which are in the Lord's kingdom in the heavens, when they come into another life.

3479. The Jews who lived before the Lord's coming, as also they who lived afterwards, entertained no other opinion concerning the rituals of their Church, than that Divine Worship consisted solely in such externals, being utterly regardless of what they represented and signified. For they did not know, neither were they willing to know, that there existed any internal of worship and of the Word, thus that there was any life after death, consequently that there was any heaven, for they were altogether sensual and corporeal. And whereas they were in things external separate from internal, worship with respect to them was merely idolatrous, and therefore they were most prone to worship any gods whatsoever, provided only they were persuaded that such gods could cause them to prosper. But inasmuch as this nation was of such a character that they were capable of being kept in an holy external, and thus of possessing holy rituals, whereby were represented the celestial things of the Lord's kingdom, and of having a holy veneration for Abraham, Isaac, and Jacob, and also for Moses and Aaron, and afterwards for David, by whom the Lord was represented, and especially of having a holy reverence for the Word, in which all and everything were representative and significative of things Divine, therefore in that nation a representative Church was instituted. But if that nation had known internal things to a degree of acknowledgment, they would in such case have profaned them, and thus, whilst they had been in a holy external state, they would have been at the same time in a profane internal state, so that there could have been no communication of representatives with heaven by that nation. Hence it is, that interior things were not discovered to them, not even that the Lord was within, that He might save their souls. Inasmuch as the tribe of Judah was of this character more than the other tribes, and at this day as formerly, account the rituals holy, which may be observed out of Jerusalem, and also have a holy veneration for their fathers, and a particular reverence for the Word of the Old Testament, and inasmuch as it was foreseen that Christians would almost totally reject that Word, and would likewise defile its internal things with things profane,

therefore that nation has been hitherto preserved, according to the Lord's words in Matthew, chap. xxiv. 34. It would have been otherwise if Christians, as they were acquainted with things internal, had also lived as internal men; in this case that nation, like other nations, would have been cut off many ages ago. But with regard to that nation, the case is this, that their external holiness, cannot in the least affect the internals of their minds, these being unclean through the sordid love of self and of the world, and also by reason of the idolatrous tendency prevailing in them, in that they worship things external separate from internal. Thus they have not anything of heaven in them, nor can they carry anything of heaven with them into another life, except a few who live in mutual love, and in consequence thereof do not despise others in comparison with themselves.

3480. It was also shewn, how the unclean states of that nation did not prevent the interiors of the Word, that is, its spiritual and celestial things, from being still exhibited present in heaven; for those unclean states were removed so as not to be perceived, and evils were also changed into good, so that the mere external holiness served as a plane, and thus the internals of the Word were exhibited present before the angels, without the interposition of any hindrances. Hence it was made manifest, how that people, though interiorly idolatrous, could represent things holy, yea, the Lord Himself, and thus how the Lord could dwell in the midst of their uncleannesses, Levit. xvi. 16; consequently how He could have somewhat resembling a Church amongst them, for a Church merely representative is but a resemblance of a Church, and not a real Church. With Christians this cannot be the case, because they are acquainted with the interior things of worship, but do not believe them, thus they cannot be in a holy external separate from its internal. Moreover, with those who are in the life of faith, communication with heaven is effected by the good affections belonging to them, all things evil and false being in the meantime removed; and in this case, what is surprising, all and everything of the Word, as it is read by them, are made manifest to the angels, and this also notwithstanding they who read do not attend to the sense thereof, as has been evidenced to me by much experience, for the internal belonging to them, which is not so perceivable, serves as a plane of communication.

3481. I have very frequently discoursed with the Jews who are in another life, they appear in front in the lower earth, beneath the plane of the left foot, and once also concerning the Word, concerning the land of Canaan, and concerning the Lord. Concerning the Word, as containing in it the deepest mysteries, which they allowed; next, that all the mysteries contained therein relate to the Messiah and His kingdom, which also they were willing to allow. But when I said, that Messiah in the Hebrew tongue is the same as Christ in the Greek, this they were not willing to hear; again, when I said that the Messiah is the most Holy One, and that Jehovah is in Him, and that no other is meant by the Holy One of Israel and by the God

of Jacob ; and that inasmuch as *He* is most holy, none can be in *His* kingdom but those who are holy, not in external form but internal ; consequently those who are not in the sordid love of the world, and in the exaltation of themselves against other nations, and in hatreds one towards another, this they could not endure to hear. Afterwards, when I told them that the Messiah's kingdom, according to the prophecies concerning it, must be eternal, and that they who are with *Him* will also inherit the earth for ever ; and that supposing *His* kingdom to be of this world, and they were to be introduced into the land of Canaan, it would only be for a few years, according to the duration of man's life. Besides that all those who died after that they were driven out of the land of Canaan, did not enjoy such blessedness ; and that hence they might know, that by the land of Canaan was represented and signified the kingdom of heaven. And especially as they now knew that they were in another life, and were to live for ever, and that hereby it was evident that the Messiah had his kingdom there. And that in case it was given them to discourse with angels, they might know that the universal angelic heaven is *His* kingdom ; and moreover, that by the new earth, the New Jerusalem, and the new temple spoken of in Ezekiel, nothing else can be signified but such a kingdom of the Messiah. To these things they could make no reply, only that they who were to be introduced into the land of Canaan by the Messiah, and were to die after so few years, and to leave the blessedness which they were to enjoy therein, would weep bitterly.

3482. The language used in the Word, although to man it appears simple, and in some passages unpolished, is yet real angelic language, but in its ultimates, for angelic speech or language, which is spiritual, when it is conveyed down into human expressions, cannot be conveyed into any other speech or language than such as occurs in the Word, everything therein mentioned being representative, and every expression being significative. The ancients, as having conversation with spirits and angels, had no other speech or language than this, which was full of representatives, and in every expression of which was contained an internal spiritual sense. The books of the ancients were also thus written, it being the study of their wisdom so to speak and so to write. Hence also it may appear how far man afterwards removed himself from heaven, inasmuch as at this day he does not even know that there is in the Word anything else but what appears in the letter, nor that there is a spiritual sense within. Whatsoever is said beyond the literal sense is called mystical, and is rejected solely on that account ; hence also it is, that communication with heaven is at this day intercepted, and this to such a degree, that few believe there is any heaven, and what is surprising, fewer amongst the learned and erudite, than amongst the simple.

3483. Whatsoever anywhere appears in the universe, is representative of the Lord's kingdom, insomuch that there is not anything contained in the universal atmospheric region of the stars, or in the

earth and its three kingdoms, but what in its manner and measure is representative; for all the things in nature are ultimate images, inasmuch as from the Divine proceed the celestial things of goodness, and from these celestial things the spiritual things of truth, and from both the former and the latter proceed natural things. Hence it may appear how gross, yea, how terrestrial, and also inverted, human intelligence is, which ascribes all things to nature separate or exempt from influx prior to itself, or from the efficient cause. They also who so think and speak, seem to themselves to be wiser than others, when yet angelic wisdom consists in ascribing nothing to nature, but all and everything to the Lord's Divinity, thus to life, and not to anything dead. The learned know that subsistence is perpetual existence, but still it is contrary to the affection of what is false, and thereby contrary to the reputation of learning, to say, that nature continually subsists, as it originally had existence, from the Lord's Divinity. Inasmuch now as all and everything subsists from the Divine Being, that is, continually exist, and all and everything thence derived must needs be representative of those things whereby they had existence, it follows, that the visible universe is nothing else but a theatre representative of the Lord's kingdom, and that this latter is a theatre representative of the Lord Himself.

3484. From very much experience I am instructed, that there is but one single source of life, which is the Lord, and that this life flows in and causes man to live, yea, causes both the good and the wicked to live. To this life correspond forms which are substances, and which by continual Divine Influx are so vivified, that they appear to themselves to live by or from themselves. This correspondence is that of the recipient organs, with the life received: but such as the recipient organs are, such is the life which they live. Those men, who are in love and charity, are in correspondence, for the life itself is received by them adequately; but they who are in things contrary to love and charity, are not in correspondence, because the life itself is not received adequately, hence they have a life existing with them according to their quality. This may be illustrated by the case of natural forms, into which the light of the sun is influent; such as the recipient forms are, such are the modifications of that light; in the spiritual world the modifications are spiritual, therefore in that world such as the recipient forms are, such is the intelligence and such the wisdom of the inhabitants; hence it is, that good spirits and angels appear as forms themselves of charity, whereas wicked spirits and infernals appear as forms of hatred.

3485. The representations which exist in another life, are appearances, but living ones, because they are from the light of life. The light of life is the Divine Wisdom, which is from the Lord alone; hence all things which exist from that light are real, not like those things which exist from the light of this world. Wherefore they who are in another life have occasionally said, that the things they see therein are real things, and the things which man sees are

respectively not real, because the former things live, and thereby immediately affect the life, whereas the latter things do not live; consequently neither do they affect the life, unless so far, and in such a sort, as the things of this world's light conjoin themselves adequately and correspondently with the things of the light of heaven. Hence then it may appear what representations are, and what are correspondencies.

GENESIS.

CHAPTER THE TWENTY-SEVENTH.

3486. AT the beginning of the preceding chapter, from n. 3353—3356, were explained the things which the Lord spake and foretold concerning the consummation of the age, or the end of the days of the Church, in Matt. xxiv. 3—7. At the beginning of this chapter, by the divine mercy of the Lord, will be explained the things which follow there in order, namely, the things in the same evangelist, from 8—14, where are these words: “*All these things are the beginning of sorrows, Then shall they deliver you into tribulation, and shall kill you, and ye shall be hated of all nations for my name. And then many shall be offended, and shall deliver up one another, and shall hate one another, and many false prophets shall arise and seduce many. And because of the multiplying of iniquity, the charity of many shall wax cold. But he that shall persevere unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the inhabited world, for a testimony to all nations; and then shall the end be.*”

3487. By those words which precede, and are explained, n. 3353—3356, was described the first state of the perversion of the Church, which was this, that they began no longer to know what was good and true, but to dispute among themselves concerning goodness and truth, from which falsities originated. By these words is described another state of the perversion of the Church, which is this, that they despised goodness and truth, and also turned away from them, and thus that faith in the Lord was about to expire, according to the degree in which charity was about to cease.

3488. That the second state of the perverted Church is described in those words of the Lord in the Evangelist, is clear from the internal sense, which is as follows. *All these things are the beginning of sorrows*, signifies those things which precede, namely, the things which are of the first state of the perverted Church:

which is, as has been mentioned, when they began no longer to know what was good and what was true, but to dispute about goodness and truth among themselves, from which spring falsehoods, and thence heresies. That such things perverted the Church before many ages were past, is clear from this, that the Church was divided in the Christian world, and this according to the opinion about goodness and truth, thus that the perversion of the Church commenced a long time ago. *Then they shall deliver you into tribulation and shall kill you*, signifies that goodness and truth were about to perish, first by tribulation, that is, by perversion; afterwards by killing them, that is, by denial; that to kill, when spoken of good and truth, denotes not to receive, that is, to deny, may be seen, n. 3387, 3395. By ye, or by the apostles, are signified all the things of faith as a whole, thus both its goodness and its truth; that those things are signified by the twelve apostles, may be seen, n. 577, 2089, 2129, 2130, f. 3272, 3354, and here it is manifestly clear, for the subject treated of is not concerning the preaching of the apostles, but the consummation of the age. *And ye shall be hated of all nations for My name*, signifies contempt and aversion for all things relating to goodness and truth. To hate is to condemn and be averse to, for these are the properties of hatred: by all nations, denotes by those who are in evil; that nations signify such, may be seen n. 1259, 1260, 1849, 1868, 2588. For My name, is for the Lord, thus for all things which are from Him.

That the name of the Lord denotes all taken together, by which He is worshipped, thus everything relating to His Church, may be seen n. 2724, 3006. *Then shall many be offended, and shall deliver up one another, and shall hate one another*, signifies enmities on account of those things; many shall be offended, is the enmity in themselves. The Lord's Humanity Itself is what excites enmity. That this would be an offence and scandal is predicted throughout the Word. They shall deliver up one another, is the enmity between themselves arising from what is false against the true; and they shall hate one another, is the enmity among themselves arising from evil against good. *And many false prophets shall arise and shall seduce many*, signifies preaching of what is false; that false prophets are such as teach false tenets, thus that they denote false doctrine, may be seen n. 2534; and shall seduce many, denotes that thence should be derivations. *And because of the multiplying of iniquity, the charity of many shall wax cold*, signifies the death of charity as well as faith; because of the multiplying of iniquity, denotes according to the falsities of faith; the charity of many waxing cold, denotes the death of charity; for each keeps pace with the other; where there is no faith there is no charity, and where there is no charity there is no faith.

But it is charity which receives faith, and it is no charity which rejects faith; hence the origin of every false view and every evil.

He who perseveres unto the end, the same shall be saved, signifies the salvation of those who are in charity ; he who perseveres unto the end, is he who does not suffer himself to be seduced, thus he who does not yield in temptation. *And this gospel of the kingdom shall be preached in all the inhabited [world], for a testimony to all nations*, signifies that this shall first be made known in the Christian world ; to be preached is to be made known ; this gospel of the kingdom is this truth that thus it is ; gospel denotes annunciation : kingdom is truth ; that kingdom denotes truth, may be seen n. 1672, 2547 ; in all the inhabited, namely, earth, denotes the Christian world. That earth is the tract where the Church is, thus the Christian world, may be seen n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355. The Church is here called inhabited from the life of faith, that is, from the goodness which is from truth ; for to inhabit in the internal sense is to live, and inhabitants are good affections from truth, n. 1293, 2268, 2451, 2712, 3384. For a testimony, denotes that they may know, and not make ignorance a pretext ; to all nations, that is to the evil, n. 1259, 1260, 1849, 1868, 2588 ; for when men are in what is false and evil, they no longer know what is true and what is good ; they believe in this case what is false to be true, and what is evil to be good, and contrary wise. When the Church is in this state, *then will the end come*. In what follows, which will be explained, by the divine mercy of the Lord, at the beginning of the next chapter of Genesis, the subject treated of is concerning that state of the Church, which is called the abomination of desolation, which is the third state.

3489. That such is the condition of the Church, does not appear to those who are in the Church, namely, that they condemn and are adverse to all those things which are of goodness and truth, and that they wage hostilities against them, and especially against the Lord Himself. For they frequent public worship, they hear preaching, they are in some degree of holiness when there, they go to the sacred supper, and occasionally converse among themselves in a becoming manner concerning those things ; thus do the bad as well as the good. They also live among themselves in civic charity, or friendship ; hence it is, that in the sight of men no contempt is visible, much less aversion, and least of all enmity against the good things and truths of faith, and against the Lord. But these things are only external forms by which one person seduces another ; whereas the internal forms of the men of the Church are altogether unlike, even altogether contrary to the external forms. The internal forms are those here described, and which are as above mentioned ; the real quality of which appears to the life in the heavens, for the angels do not attend to anything else than things internal, that is, to ends, or intentions and volitions, and thoughts thence derived. How far these differ from what is external may be clearly seen by those

who come from the Christian world into another life, concerning whom see n. 2121—2126. For in another life internals are those alone according to which they there think and speak, inasmuch as external things are left behind with the body.

In another life therefore it is clear, that although they appeared peaceable in the world, yet nevertheless they entertained hatred one against another, and against all those things which are of faith, and especially against the Lord. For when the Lord only is named before them in another life, a sphere not only of contempt, but also of aversion, and enmity, is manifestly exhaled and diffused from them against Him, even from those who in appearance spake piously of Him, and likewise had preached concerning Him ; so also when charity and faith are named. Such is their quality in the internal form, which is there manifested, insomuch that had external restraints been removed, while they lived in the world, that is, had they not feared the penalties of human laws, and especially had they not feared for reputation, on account of the honours which they affected and aimed at, and on account of the wealth which they desired and greedily sought after, they would have rushed one against another with intestine hatred, according to their will-tendencies and thoughts ; and would have seized the goods of others without any conscience, and likewise would have murdered one another without any conscience, more especially the innocent.

Such are the Christians at this day as to their interiors, except a few who are not known ; whence it appears what is the quality of the Church.

CHAPTER XXVII.

1. AND it came to pass that Isaac was old, and his eyes were darkened from seeing, and he called Esau, his elder son, and said unto him, My son ; and he said unto him, Behold me.

2. And he said, Behold, I pray thee, I am old, I know not the day of my death.

3. And now take, I pray thee, thy weapons, thy quiver, and thy bow, and go into the field, and hunt for me venison.

4. And make me savoury meat, such as I have loved, and bring it to me, and I will eat, to the intent that my soul may bless thee, before I die.

5. And Rebecca heard as Isaac was speaking to Esau his son ; and Esau went to the field to hunt for venison, to bring it.

6. And Rebecca said unto Jacob her son, saying, Behold, I heard thy father speaking unto Esau thy brother, saying,

7. Bring me venison, and make me savoury meat, and I will eat, and will bless thee before JEHOVAH before my death.

8. And now, my son, hearken unto my voice, to that which I command thee.

9. Go, I pray, to the flock, and take for me thence two good kids of the goats, and I will make them savoury meat for thy father such as he loveth.

10. And bring it to thy father, and let him eat, to the intent that he may bless thee before his death.

11. And Jacob said unto Rebecca his mother, Behold my brother Esau is a hairy man, and I am a smooth man.

12. Peradventure my father will feel me, and I shall be in his eyes as one seducing, and I shall bring upon me a curse, and not a blessing.

13. And his mother said unto him, Upon me be thy curse, my son, only hearken to my voice, and go, take for me.

14. And he went, and took, and brought to his mother, and his mother made savoury meat such as his father loved.

15. And Rebecca took goodly raiment [raiment of desires] of her eldest son Esau, which were with her in the house, and put them on Jacob her younger son.

16. And she made him put skins of kids of the goats upon his hands and upon the smooth of his neck.

17. And she gave the savoury meat, and the bread, which she had made, into the hand of Jacob her son.

18. And he came to his father and said, My father; and he said, Behold me, who art thou, my son?

19. And Jacob said unto his father, I am Esau thy first-born, I have done as thou spakest unto me: arise, I pray, sit, and eat of my venison, that thy soul may bless me.

20. And Isaac said unto his son, What is this thou hast hastened to find, my son? and he said, Because ЯЕHOBAH thy God caused [it] to meet my face.

21. And Isaac said unto Jacob, Come near, I pray, and I will feel thee, my son, whether thou be he my son Esau, or not.

22. And Jacob came near to Isaac his father; and he felt him, and said, The voice is Jacob's voice, and the hands are the hands of Esau.

23. And he did not discern him, because his hands were hairy as his brother Esau's hands, and he blessed him.

24. And he said, Art thou he my son Esau? And he said, I (am).

25. And he said, Bring to me, and I will eat of my son's venison, to the intent that my soul may bless thee; and he brought to him, and he did eat, and he brought him wine, and he drank.

26. And Isaac his father said unto him, Come near, I pray, and kiss me, my son.

27. And he came near, and kissed him, and he smelled the

smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which JEHOVAH hath blessed.

28. And God shall give thee of the dew of heaven, and of the fatnesses of the earth, and multitude of corn and new wine.

29. People shall serve thee, and people shall bow down themselves to thee ; be thou a master to thy brethren, and thy mother's sons shall bow down themselves to thee ; cursed are they who curse thee, and blessed are they who bless thee.

30. And it came to pass, as Isaac left off to bless Jacob, and Jacob was scarce yet gone out from the presence of Isaac his father, that Esau his brother came from his hunting.

31. And he also made savoury meat, and brought it to his father, and said unto his father, Let my father arise, and eat of his son's venison, to the intent that thy soul may bless me.

32. And Isaac his father said unto him, Who art thou ? And he said, I am thy son, thy first-born Esau.

33. And Isaac shuddered with exceeding great horror, and said, Who then is he who hath hunted venison, and brought it to me, and I have eaten of all before thou camest, and blessed him ? also he shall be blessed.

34. And Esau heard the words of his father, and he cried with a great and exceeding bitter cry, and said unto his father, Bless me, it is even I, my father.

35. And he said, Thy brother came in treachery, and hath taken away thy blessing.

36. And he said, Doth he not call his name Jacob ? and he hath supplanted me these two times ; he hath taken away my birthright, and behold, now he hath taken away my blessing ; and he said, Hast thou not reserved a blessing for me ?

37. And Isaac answered and said unto Esau, Behold I have placed him a master to thee, and I have given all his brethren to him for servants, and have supported him with corn and new wine, and what then shall I do for thee, my son ?

38. And Esau said unto his father, Hast thou but this one blessing, O my father, bless me, it is even I, O my father ; and Esau lifted up his voice and wept.

39. And Isaac his father answered, and said unto him, Behold thy habitation shall be of the fatnesses of the earth, and of the dew of heaven from above.

40. And on thy sword shalt thou live, and shalt serve thy brother, and it shall be when thou hast dominion, that thou shalt break his yoke from off thy neck.

41. And Esau hated Jacob on account of the blessing with which his father had blessed him ; and Esau said in his heart, The days of mourning of my father will approach, and I will kill Jacob my brother.

42. And Rebecca was told the words of Esau her elder son, and she sent and called Jacob her younger son, and said to him,

Behold, Esau thy brother comforteth himself for thee to slay thee.

43. And now, my son, hearken unto my voice, and arise, flee unto Laban, my brother, to Haran.

44. And tarry with him some days, until thy brother's fury turn away.

45. Until thy brother's anger turn away from thee, and he forget what thou hast done unto him, and I will send and receive thee from thence ; wherefore should I be deprived of you both in one day ?

46. And Rebecca said unto Isaac, I loathe my life, because of the daughters of Heth ; if Jacob should take a woman of the daughters of Heth, such as are these of the daughters of the land, wherefore have I lives ?

THE CONTENTS.

3490. ABOVE, in speaking of Isaac and Rebecca, the subject treated of in the internal sense is concerning the rational mind, how the Lord made it Divine in Himself ; the subject here treated of in the internal sense is concerning the natural mind, how the Lord made it Divine in Himself. Esau is the good thereof, and Jacob is the truth : for the Lord, when He was in the world, made His whole Humanity Divine in Himself, as well the interior, which is the rational, as the exterior which is the natural, and also the very corporeal ; and this according to Divine Order : according to which the Lord also makes man new or regenerates him. Wherefore, in a representative sense, the subject here treated of is also concerning the regeneration of man as to his natural mind, in which sense Esau is the good of the natural mind, and Jacob is the truth thereof ; each nevertheless Divine, because all goodness and truth, which is the regenerate, is from the Lord.

THE INTERNAL SENSE.

3491. *AND it came to pass that Isaac was old, and his eyes were darkened from seeing, and he called Esau his elder son, and said unto him, My son ; and he said, Behold me. It came to pass that Isaac was old,* signifies when the state was at hand : *and his eyes were darkened from seeing,* signifies when the rational was willing to enlighten the natural mind with the Divine : *and he called Esau his elder son,* signifies the affection of natural good-

ness, or goodness of life : *and he said unto him, My son ; and he said unto him, Behold me*, signifies presence by foresight and provision.

3492. *It came to pass that Isaac was old.*—That hereby is signified when the state was at hand, appears from the signification of being old, as denoting the presence of a new state, for old age in the Word signifies both the putting a former state off, and the putting on of a new state. And this by reason that old age is the ultimate of age, when corporeal things begin to be put off, and therewith the loves of the preceding years, and thus when the interiors begin to be enlightened, for as the former are removed, the latter are enlightened. Also, because the angels, who spiritually perceive the things which are in the Word, have no longer the idea of any old age, but instead of it an idea of new life, thus an idea in the present case that the state was at hand, namely, that the Divine Rational mind which is represented by Isaac, should desire a natural mind corresponding to itself, that is, which should also be Divine.

3493. *And his eyes were darkened from seeing.*—That hereby is signified when the rational was willing to enlighten the natural from the Divine, appears from the signification of eyes, as denoting interior or rational sight, concerning which, see n. 2701 ; and from the signification of seeing, as denoting to perceive and understand, see n. 2150, 2325, 2807. Hence, when the eyes are said to be darkened, it signifies that there was no more any perception, in the present case no perception of those things which were in the natural mind ; and this being the signification of these words, it signifies that the rational mind was willing to enlighten the natural from the Divine. How this case is, may appear from what was above said and shewn concerning the rational and natural mind in man when he is regenerated, namely, that the rational is regenerated before the natural, by reason that the rational is interior and thus nearer to the Divine : and also because it is purer, and thus fitter to receive the Divine than the natural is ; and further, because the natural is to be regenerated by the rational, as may be seen, n. 3286, 3288, 3321. When, therefore, the rational mind is regenerated, and the natural is not, then the former appears to itself to be darkened, for there is no correspondence ; for the rational mind receives its sight from the light of heaven, and the natural its sight from the light of the world ; and unless these correspond, the rational can see nothing in the natural. All therein appears to it as shade, or even as darkness ; but when they correspond, then the rational mind sees things which are in the natural mind in light, because in this case the things belonging to the light of the world are enlightened by those which are in the light of heaven, and thereby become as it were transparent. But these things appear more evident from what has been observed con-

cerning correspondencies, n. 2987, 2989, 2971, 2990, 3002, 3138, 3167, 3222, 3223, 3225, 3337, 3485. Hence, then, it may in some sort be apprehended, that by these words, "the eyes of Isaac were darkened from seeing," is signified that the rational mind was willing to enlighten the natural from the Divine, that is, to make it also Divine, for in the supreme sense the Lord is treated of; which may thus be illustrated by those things which exist with man when he is regenerated, of which mention has been made; for the regeneration of man is an image of the Glorification of the Lord, n. 3043, 3138, 3212, 3296, 3490.

3494. *And he called his elder son Esau.*—That hereby is signified the affection of natural goodness, or goodness of life, is manifest from the representation of Esau, as denoting the Divine Good of the natural mind, concerning which see n. 3300, 3302, 3322. And because the good of the natural mind is that which appears in the affection of life, therefore it is the affection of natural good, or goodness of life, which is here represented by Esau. The affection of goodness in the natural mind, and thence goodness of life, is what is called the elder son; but the affection of truth, and thence the doctrine of truth, is what is called the younger son. That the affection of goodness, and thence goodness of life, is the elder son, that is, the first-begotten, is clear from this consideration, that infants are first of all in goodness, for they are in a state of innocence, and in a state of love towards their parents and nurses, also in a state of mutual charity towards other infants their companions; so that goodness is with every man the first-begotten.

This good, into which man is thus initiated when an infant, remains; for whatever is imbibed from infancy assumes life; and because it remains, it is goodness of life; for if man were to be without the goodness which he derives from infancy, he would not be a man, but a wilder beast than any of the forest. This good does not appear indeed to be present, because all that is imbibed in infancy appears no otherwise than as somewhat natural, as is abundantly manifest from the act of walking, and from the other motions of the body, likewise from the manners and graceful carriage required in civil life; also from the speech, and several other particulars; hence it may appear that goodness is the elder son, that is, the first-born. And also that truth is the younger son, or begotten afterwards; for truth is not learnt till the infant becomes a boy, a youth, and an adult. Each, good as well as truth, which is in the natural or external man, is a son, that is, a son of the rational or internal man, for whatever exists in the natural or external man flows in from the rational or internal man, and from that also exists and is born. What does not thence exist and is born, is not anything living and human; it would be what might be called a something sensual corporeal without soul. Hence it is, that both goodness and truth are called sons, and indeed sons of the rational mind. Nevertheless

it is not the rational which produces and brings forth the natural, but it is an influx through the rational into the natural, which influx is from the Lord. Hence His sons are all infants who are born; and afterwards, when they become wise, so far as they are infants at the same time, that is, in the innocence of infancy, in the love of infancy towards their parent, in this case the Lord, and in the mutual charity of infancy towards other infants their companions, in this case their neighbor, so far they are adopted by the Lord as sons.

3495. *And he said unto him, My son, and he said unto him, Behold me.*—That hereby is signified presence by being foreseen and provided, appears from the signification of calling him, and saying to him, my son, as denoting by being foreseen and provided, because it is spoken of the Lord's Divinity, and from the signification of saying unto him, behold me, which is the reply, as denoting presence.

3496. Verses 2—4. *And he said, Behold, I pray, I am old, I know not the day of my death. And now take, I pray thee, thy weapons, thy quiver, and thy bow, and go into the field, and hunt me venison, and make me savoury meat as I have loved, and bring it to me, and I will eat, to the intent that my soul may bless thee before I die. And he said, Behold, I pray, I am old,* signifies that the state was at hand: *I know not the day of my death,* signifies life in the natural mind. *And now take, I pray, thy weapons, thy quiver, and thy bow,* signifies the doctrines of goodness which he had. *And go into the field,* signifies where the ground is good: *and hunt me venison,* signifies the truth of goodness. *And make me savoury meat such as I have loved,* signifies pleasant things thence derived because from goodness: *and bring to me and I will eat,* signifies appropriation: *to the intent that my soul may bless thee,* signifies adjunction to his life: *before I die,* signifies the first state of resurrection in the natural mind.

3497. *And he said, Behold, I pray, I am old.*—That hereby is signified that a state was at hand, appears from what has been said above concerning the signification of growing old, n. 3492.

3498. *I know not the day of my death.*—That hereby is signified life in the natural man, appears from the signification of day, as denoting state, see n. 23, 487, 488, 493, 893, 2788; and from the signification of death, as denoting to rise again, or to be raised into life, see n. 3326. Thus by the day of death is signified a state of the resurrection of life, or what is the same thing, is signified life. That this is in the natural mind is clear, because the subject treated of is concerning life there. How this case is, cannot be explained unless it be known how the case is with respect to the life of the rational mind and the life of the natural mind, or, what is the same thing, with the life of the internal man and the life of the external man. The life of the rational or the internal man is distinct from the life of the natural or ex-

ternal man, and, indeed, so distinct, that the life of the rational or internal man may exist without the life of the natural or external man; but the life of the natural or the external man cannot exist without the life of the rational or internal. For the external man lives from the internal, insomuch that if the life of the internal man should cease, the life of the external would be immediately destroyed; for exterior things depend on interior, as posterior things on prior, or as the effect on the efficient cause, for if the efficient cause should cease, the effect would immediately be void; such is the relation between the life of the external man and the life of the internal. This is evident from the case of man, for while he is in this world, or lives in the body, his rational mind is distinct from the natural, insomuch that man may be drawn from the sensual external things which are of his body, and also in some degree from the interior sensual things which are of his natural man, and be in his rational mind, thus in spiritual thought. This may still be more evident from this consideration, that when a man dies, he altogether leaves the sensual external things, which are of the body, and then retains the life of his interior man; yea, also, that the scientifics, which are of the external or natural memory, he has still with him, but does not enjoy them, see n. 2475—2477, 2479—2483, 2485, 2486. Whence it is manifest, that the rational or internal man is distinct from the external. But during man's life in the body, his rational mind does not appear distinct from his natural, by reason that he is in the world, or in nature, and this being the case, the rational life appears in the natural, insomuch, that there does not appear to be any life in the rational mind unless it be in the natural at the same time; that life only appears to be in the rational mind, so far as it corresponds with the natural, may be seen above, n. 3493. Hence it may be manifest, that it is life corresponding in the natural mind which is signified by these words of Isaac unto Esau, "I know not the day of my death;" for the rational mind is represented by Isaac, and the natural by Esau, each as to goodness therein.

3499. *And now take, I pray, thy weapons, thy quiver, and thy bow.*—That hereby are signified the doctrines of goodness which he had, appears from the signification of weapons, quiver, and bow, as denoting doctrines, see n. 2686, 2709, in the present case the doctrines of goodness which he had, namely, goodness in the natural mind, which is represented by Esau.

3500. *And go into the field.*—That hereby is signified where there is good ground, is evident from the signification of field, as denoting the good of the Church, also the good of doctrine, concerning which, see n. 2971, 3196, 3310, 3317, thus good ground.

3501. *And hunt me venison.*—That hereby is signified truth from goodness, is manifest from the signification of hunting, and of venison, as denoting the truth of the natural man, from whence

is goodness of life, concerning which, see n. 3309 ; hence it means truth which is from goodness, because it is said to Esau, by whom is represented goodness in the natural man, as has been observed above.

3502. *And make me savoury meat, such as I have loved.*—That hereby are signified pleasant things thence arising because from goodness, is clear from the signification of savoury meat, as denoting pleasant things ; and as these are from Esau, by whom is represented the good of the natural mind, therefore they are from good. Savoury meats, in the original language, are the delights and pleasantnesses of taste, and signify, in the internal sense, the delights which are from goodness, and the pleasantnesses which are from truth, because the taste, as well as the other senses of the body, corresponds to celestial and spiritual things, of which correspondence, by the divine mercy of the Lord, we shall treat hereafter. It cannot be known how the case herein is, unless it be known in what manner the natural mind is made new, or receives life from the rational mind, that is, from the Lord through the rational. The natural mind is not made new, or receives life corresponding with the rational, that is, is not regenerated, unless by doctrines, or the knowledges of good and truth ; the celestial man by the knowledges of good first, but the spiritual man by the knowledges of truth first. Doctrinal truths, or the knowledges of good and truth, cannot be communicated to the natural man, thus cannot be conjoined and appropriated unless by delights and pleasantnesses accommodated to him, for they are insinuated by an external or sensual way. Whatsoever does not enter by some delight or pleasantness does not inhere, thus does not continue. These are the things which are signified by the truth from good, and the pleasantnesses thence derived, and these are the things which are treated of in what follows.

3503. *Bring it to me that I may eat.*—That hereby is signified appropriation, is clear from the meaning of eating, as denoting appropriation, concerning which, see n. 2187, 2343, 3168.

3504. *To the intent that my soul may bless thee.*—That hereby is signified adjunction to his life, consequently life corresponding to the rational, is clear from the meaning of blessing, as denoting to be gifted with celestial and spiritual goodness, concerning which, see n. 981, 1731, 2846, 3017, 3406. For the goodness of infancy, and thence of life, which is the same as goodness in the natural mind, and which is represented by Esau, is not spiritual goodness, for the good of infancy is without learning, and without intelligence, and thus without wisdom. The goodness of infancy becomes spiritual good by the implantation of truth, thus by regeneration, see n. 1616, 1802, 2280, 2290, 2291, 2299, 2304, 2305, 2307, 3494. Hence the correspondence between natural and rational things, consequently the adjunction of the natural man to the life of the rational. This adjunction to its

life is what is meant by these words, that my soul may bless thee.

3505. *Before I die.*—That hereby is signified the first state of resurrection in the natural mind, is clear from the signification of dying, as denoting to rise again, or to be raised up into life, concerning which, see n. 3326, 3498. That this is the first state, is clear from this consideration, that the good of infancy, and thence goodness of life, is that which is the first of regeneration; which state is heretofore represented by Esau. The following states are what are treated of in a series in this chapter.

3506. Verses 5—7. *And Rebecca heard as Isaac was speaking to Esau his son, and Esau went into the field to hunt for venison, to bring it. And Rebecca said unto Jacob her son, saying, Behold I heard thy father speaking unto thy brother Esau, saying, Bring me venison, and make me savoury meat; and I will eat and bless thee before Jehorah, before my death. Rebecca heard as Isaac was speaking to Esau his son,* signifies the affection of truth, and life from it. *And Esau went into the field to hunt for venison, to bring it,* signifies the endeavour of the affection of goodness to procure truth, which might be adjoined to the Divine Rational. *And Rebecca said to Jacob her son, saying,* signifies the perception of the Lord from divine truth concerning natural truth. *Behold, I heard thy father speaking unto thy brother Esau, saying,* signifies that the Divine Good of the Divine Rational willed the affection of good. *Bring me venison,* signifies the truth from goodness: *and make me savoury meat,* signifies desire and delight arising from the pleasantness thence derived: *and I will eat,* signifies appropriation thus. *And I will bless thee before Jehorah,* signifies conjunction thereby: *before my death,* signifies thus life in the natural mind.

3507. *Rebecca heard as Isaac was speaking to Esau his son.*—That hereby is signified the affection of truth, and life from it, is clear from the representation of Rebecca, as denoting the Divine Rational of the Lord with respect to Divine Truth conjoined with the Divine Goodness therein, thus denoting the very affection of truth; and from the signification of hearing Isaac speak, as denoting life from thence. For to hear speak, in the internal sense, is influx, by reason that to hear, in a representative sense, is to obey, see n. 2542; and to speak is to will and to flow into, see n. 2626, 2951, 3037. Thus in the supreme sense, hearing speak is life from thence, namely, the life of the Divine Truth from Divine Goodness. To her son, in the internal sense, denotes concerning goodness in the natural mind, and thence truth in the natural mind. That this is the sense of these words, does not so plainly appear, because it is in some measure removed from the sense of the letter, which is historical. Nevertheless, so it is. For angelic ideas are altogether different from

those of men. Angelic ideas are spiritual, and when they go more inward, they are celestial. But human ideas are natural, and when derived from things historical, are sensual. Howbeit, such a correspondence is established by the Lord through the Word, between the spiritual things which are of heaven, and the natural things which are of the world, that natural ideas may be changed into spiritual, and this in a moment; hence there is conjunction of heaven with the world by man, and indeed by the Word, consequently by the Church in which is the Word. That there is a correspondence of natural and spiritual things in all and every thing which can be conceived or perceived, will be made clear by the divine mercy of the Lord, from the things related from experience concerning the Grand Man, at the end of the chapters following.

3508. *And Esau went into the field to hunt for venison, to bring it.*—That hereby is signified the endeavor of the affection of good to procure truth which might be joined to the Divine Rational, is clear from the representation of Esau, as denoting the good of the natural mind, concerning which, see above; hence it denotes the affection of goodness from the rational mind in the natural. For the good which is in the natural, is not of the natural, but is from the rational in the natural, see n. 3498. And from the signification of going into the field to hunt for venison, to bring it, as denoting an endeavor to procure truth to itself, for a field is that where there is good ground, see n. 3500. Venison is truth which is from goodness, see n. 3501. To bring it, is to procure it, thus to adjoin it to the Divine Rational. The subject here treated of, as was above observed, in the supreme sense is concerning the glorification of the Lord's Natural mind; and in the representative sense concerning the regeneration of the natural mind in man, see n. 3490. It is according to order that this should be accomplished by truth, that is, by the knowledges of goodness and truth, for without them the natural mind cannot be enlightened from the rational, or by the rational; thus it cannot be regenerated, knowledges being the recipient vessels of goodness and truth flowing from the rational. According to the quality and quantity which the vessels receive, such is the illumination. The vessels which receive goodness and truth from the rational mind, are the very truths of the natural, which are only things scientific, knowledges, and doctrinal truths. From the order of those things which flow in, and from the order of those things which are there among themselves, good works are effected. Hence goodness in the natural mind.

3509. *And Rebecca said unto Jacob her son.*—That hereby is signified the perception of the Lord from Divine Truth concerning natural truth, is clear from the representation of Rebecca, which is the Divine Truth of the Divine Rational of the Lord, concerning which, see n. 3012, 3013, 3077; and from the signi-

fication of saying, as denoting to perceive, concerning which, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552, 2619; and from the representation of Jacob, as denoting the natural mind of the Lord in respect of truth, concerning which see n. 3305. Hence it is clear, that by "Rebecca saying unto Jacob her son" is signified the perception of the Lord from the Divine Truth concerning the natural truth. That the Lord, from the Divine Good of the Divine Rational, which is represented by Isaac, was willing to procure truth to Himself by goodness in the natural mind, which is represented by Esau, whereby He might glorify or make His Natural mind Divine. Or that the Lord from the Divine Truth of the Divine Rational, which is represented by Rebecca, was willing to procure truth unto Himself by the truth of the natural man, which is represented by Jacob, by which the rational might be glorified, or made Divine, cannot be comprehended, unless it be illustrated by those things which exist in man whilst he is being regenerated or created anew by the Lord. Nor, indeed, even by this, unless it be known how the case is with the rational mind, in respect to goodness and truth therein. Wherefore we shall speak a few words on this subject.

The rational mind is distinguished into two faculties, one of which is called the will, the other the understanding. That which proceeds from the will, whilst man is being regenerated, is called goodness; that which proceeds from the understanding is called truth. Before man is regenerated, the will does not act in unity with the understanding, but the former wills good, whereas the latter wills truth, insomuch that a tendency of the will is perceived distinct from the tendency of the understanding. This, however, is only perceived by those who reflect and know what the will is and the things which belong to it, and what the understanding is and the things which belong to it. But it is not perceived by those who do not know these things, and therefore who do not reflect; and because the natural mind is regenerated by the rational mind, as may be seen, n. 3493, and this according to order, in such a sort, that the goodness in the rational mind does not immediately flow into goodness in the natural mind, and regenerate it, but through the truth which is of the understanding, thus according to appearance from the truth of the rational mind. These are the things which are treated of in this chapter in the internal sense; for Isaac is the rational mind with respect to goodness, which is of the will. Rebecca is the same with respect to truth which is of the understanding. Esau is the goodness in the natural mind existing from the goodness of the rational. Jacob is the truth of the natural mind existing from goodness in the rational mind by the truth which is therein.

From these particulars it may appear what mysteries are contained in the internal sense of the Word; but still there are very few which can be explained to human apprehension;

whilst those which transcend the human intellect, and cannot be explained, are indefinite; for in proportion as the Word penetrates deeper, that is, more interiorly into heaven, in the same proportion the mysteries become more indefinite, and also inexpressible, not only before man, but also before the angels of an inferior heaven, and when they go to the inmost heaven, the angels there perceive that they are infinite, and altogether incomprehensible by them, because they are Divine. Such is the nature of the Word.

3510. *Behold, I heard thy father speak unto Esau thy brother, saying.*—That hereby is signified that the Divine Goodness of the Divine Rational mind willed the affection of goodness, is clear from the representation of Isaac, who is here the father, as denoting the Divine Good of the Divine Rational, concerning which see above; and from the signification of speaking, as denoting to will, concerning which see n. 2626, 2951, 3037; and from the representation of Esau, as denoting the affection of goodness in the natural mind, concerning which see above, n. 3508.

3511. *Bring me venison.*—That hereby is signified the truth from goodness, is clear from the signification of venison, as denoting the truth from goodness, see n. 3501.

3512. *And make me savoury meat.*—That hereby is signified desire and delight derived from the pleasantness thence arising, is clear from the signification of savoury meat, as denoting pleasantness, concerning which see above, n. 3502, thus denoting desire and delight derived from the pleasantness thence arising, that is, from truth. For in the above passage it is said that truths are introduced into the natural mind of man by the pleasant things agreeing therewith, and those which are not so introduced, do not adhere, and thus are not conjoined to the rational mind by correspondence. Truths also, like all other learning, have their place in the memory which belongs to the natural man, according to the agreeablenesses and delights which introduced them, as is evident from this consideration, that when those pleasantnesses and delights return, the things also return which were introduced by them; and contrariwise, when the things are recalled, at the same time the delights or pleasantnesses are excited to which they are adjoined.

3513. *And I will eat.*—That hereby is signified appropriation thus, is clear from the signification of eating as denoting to appropriate, concerning which see n. 2187, 2343, 3168, 3503. Appropriation is effected when truths or the knowledges of goodness and truth are insinuated by pleasantnesses and delights into the natural mind, and when these truths are there adjoined to good, then there is effected a communication between truth and goodness in the rational mind, thus with the rational mind, and this communication is what is called appropriation, for such truth and goodness are from the rational mind in the natural. For the things

which are in the rational mind with respect to those which are in the natural, are as particulars in respect to generals. It is a known thing that particulars compose generals, and that without particulars no generals could exist. The general of the particulars of the rational is what is exhibited in the natural mind, and inasmuch as it is a general, it appears under another form, and this according to the order of the particulars which compose it, thus according to the form thence derived. If the minutiae and consequent particulars of celestial goodness and spiritual truth are what form the general in the natural mind, in this case there exists a celestial and spiritual form, and in a certain image there is represented something of heaven in the minutiae of the general. But if the minutiae and particulars are not those of goodness and truth, but of what is evil and false, which form the general forms in the natural mind, in this case there is represented in an image something of hell in the minutiae of the general form.

Such things also are signified by eating and drinking in the Holy Supper, where likewise by eating and drinking is signified appropriation; namely, by eating, the appropriation of goodness; and by drinking, the appropriation of truth. If good, that is, love to the Lord and charity towards our neighbor, form the internal or rational man, and by this the external or natural man corresponding with it, then man becomes in particular and in general an image of heaven, consequently an image of the Lord. But if on the other hand contempt of the Lord, and of goodness and truth from faith, and hatred towards our neighbor form the internal man, in this case man becomes in particular and in general an image of hell; and especially if at the same time he is in external sanctity, for hence comes profanation; thus it is that to those who eat and drink worthily, eternal life is appropriated, but that they who eat and drink unworthily, appropriate death unto themselves.

3514. *And will bless thee before Jehovah.*—That hereby is signified conjunction thus, is clear from the signification of blessing thee, as denoting adjunction to his life, of which see above, n. 3504; and whereas it is here said, I will bless thee before Jehovah, it denotes conjunction. Adjunction is said of the communication of the truth of the natural mind with goodness of the rational. But conjunction is said of the communication of the goodness in the natural man with goodness in the rational; for parallelism between the Lord and man is given as to the celestial things which are of goodness, not as to the spiritual things which are of truth, see n. 1832.

3515. *Before my death.*—That hereby is signified life thus in the natural mind, is clear from the signification of death, as denoting being raised to life, of which see above, n. 3498, 3505.

3516. Verses 8—10. *And now, my son, hearken unto my voice, to that which I command thee. Go, I pray, unto the flock, and*

take for me thence two good kids of the goats, and I will make them savoury meat for thy father, such as he loveth; and bring it to thy father, and let him eat, to the intent that he may bless thee before his death. Now, *my son, hearken unto my voice, to that which I command thee*, signifies the desire and the delight perceived from the Divine Truth in the Divine Rational mind towards natural truth. *Go, I pray, to the flock*, signifies to natural domestic goodness not conjoined with the Divine Rational mind: *and take for me thence two good kids of the goats*, signifies the truths of that good: *and I will make them savoury meat for thy father as he loveth*, signifies that he should thence make delights: *and bring it to thy father and let him eat*, signifies to the Divine Goodness of the Divine Rational mind, and appropriation. *That he may bless thee*, signifies conjunction thereby: *before his death*, signifies resurrection in the natural mind.

3517. *And now, my son, hearken unto my voice, to that which I shall command thee.*—That hereby is signified desire and delight perceived from the Divine Truth in the Divine Rational mind towards natural truth, is clear from the representation of Rebecca who speaks these things, as denoting the Divine Truth of the Divine Rational, concerning which see above. And from the representation of Jacob, to whom these things are said, as denoting natural truth, of which see also above; that it is desire and delight, is clear without explanation.

3518. *Go, I pray, to the flock.*—That hereby is signified natural domestic good not conjoined with the Divine Rational mind, is clear from the signification of flock, as denoting goodness, n. 343, 415, 1565, in this place natural good, because it is spoken to Jacob, and this domestic, because it was at home, whereas the field whence Esau brought his venison, by whom the goodness in the natural mind is signified, n. 3500, 3508, was goodness not domestic. In other cases flock in the Word is predicated of the goodness in the rational mind, but in such cases herd is spoken of the goodness in the natural, n. 2566. Natural domestic goodness is that good which a man receives from his parents, or that in which he is born, very distinct from goodness in the natural mind which flows in from the Lord. The quality of natural goodness may be seen, n. 3470, 3471; wherefore, for distinction's sake, the one is called *goodness in the natural mind*, but the other *natural goodness*. Besides, every man receives domestic good from his father and from his mother, which good things are also distinct in themselves; that which he receives from the father is interior; that from the mother is exterior. In the Lord, these good things were most distinct, for the goodness which He had from the Father, was Divine; but that which He had from the mother was contaminated with hereditary evil. That goodness in the natural mind, which the Lord had from the Father, was His selfhood, because it was His very Life and is that which is represented by

Esau. Whereas the natural goodness which the Lord derived from the mother, because it was contaminated with hereditary evil, was in itself evil, and this is what is understood by domestic goodness. This goodness, notwithstanding its being of such a quality, yet was serviceable for the reformation of the natural mind, but when it had answered this end, it was rejected.

The case is the same with every man who is regenerated. The goodness which he receives from the Lord as from a new father, is interior, but the goodness which he derives from his parents is exterior. The former goodness, which he receives from the Lord, is called spiritual, but the latter which he derives from his parents is called natural good. This latter good, namely, that which he derives from his parents, is serviceable first of all for his reformation, for by that, as by something pleasing and agreeable, things scientific are introduced, and afterwards the knowledges of truth. But when it has served as a means for this use, then it is separated, and in this case spiritual good comes into view, and manifests itself. This may appear evident from much experience, as from this single consideration, that when a child is first instructed, he is affected with the desire of knowing, at first not for any end manifest unto himself, but from a certain pleasure and delight connate therewith, and arising from other causes. Afterwards, as he grows up, he is affected with the desire of knowing on account of the end, namely, that he may excel others, or his rivals; then for some other worldly end. But when he is about to be regenerated, he is affected from the delight and pleasantness of truth, and whilst he is being regenerated, which is accomplished in mature age, then from the love of truth, and afterwards from the love of goodness. The ends in this case, which were formerly purposed, and their delights, are separated by little and little, and are succeeded by interior good from the Lord, which manifests itself in his affection. Hence it is clear, that the former delights, which appeared in an external form as good, served for means. Such successions of means are continual. The case herein is comparatively like that of a tree, which in its first age or the beginning of spring, adorns its branches with leaves, afterwards, as its age or the spring advances, it decorates them with flowers, and next in the summer puts forth the first germs of fruits, which in process of time become fruit, and lastly it produces seeds therein, which contain in them new trees like the parent stock, and indeed whole orchards as to the power of production, and in reality of produce in case the seeds are sown.

Such are the comparisons existing in nature, which also are representative. For universal nature is a theatre representative of the kingdom of the Lord in the heavens, hence of the kingdom of the Lord in the earths, or in the Church, and hence of the kingdom of the Lord in every regenerate man. From these con-

siderations it is evident how natural or domestic goodness, although it is mere external delight, and indeed of a worldly nature, may serve as a means of producing goodness in the natural mind, which may join itself with goodness in the rational, and thus become regenerate or spiritual goodness, that is, goodness which is from the Lord. These are the things which are represented and signified by Esau and Jacob in this chapter.

3519. *And bring me thence two good kids of the goats.*—That hereby are signified the truths of that good, is clear from the meaning of kids of the goats, as denoting the truths from goodness which we shall speak presently; the reason of there being two is, because, as in the rational mind, so also in the natural, there are things belonging to the will and to the understanding. The things in the natural mind which belong to the will are delights, and those which belong to the understanding are things scientific. These two must be conjoined in order that they may be something. That kids of the goats denote the truths from goodness, may appear from those passages of the Word where kids and goats are mentioned. It is to be noted, that all the tame and useful beasts which are named in the Word, signify, in the genuine sense, the celestial things of goodness, and the spiritual things of truth, as may be seen, n. 45, 46, 142, 143, 246, 714, 715, 2180, 2781, 3218. And because there are various kinds of celestial things or goods, and consequently various kinds of spiritual things or truths, one kind is signified by one beast, and another kind by another, thus one kind is signified by a lamb, another by a kid, another by a sheep, by a she-goat, by a he-goat, by a ram, by a cow, by an ox; another, also, by a horse and by a camel; another likewise by birds; and also another by the beasts of the sea, as by whales, and by fishes. There are more kinds of celestial and spiritual things than can be numbered, consequently of good affections and truths, although when what is celestial or good is named, as also what is spiritual or truth, it appears not manifold, but a simple oneness. But how manifold they both are, or how innumerable their kinds are, may be evident from the things which are said concerning heaven, n. 3241, namely, that it is distinguished into innumerable societies, and this according to the kinds of celestial and spiritual things, or of the good affections from love and thence of the truths of faith; and, moreover, every kind of good, and every kind of truth, has innumerable species, into which the societies of each kind are distinguished, and every species in like manner.

The most universal kinds of goodness and truth are what were represented by the animals which were offered in burnt-offerings and sacrifices: and because the kinds are most distinct in themselves, it is expressly enjoined that such and no other should be offered; in some cases, for instance, male and female lambs, also male and female kids; in some cases rams and sheep, and also goats, but in

others calves, heifers, and oxen ; also pigeons and turtle-doves, as may be seen, n. 922, 1823, 2180, 2805, 2807, 2830, 3218.

What male and female kids signified, may appear both from the sacrifices in which they were offered, and also from other passages in the Word. Whence it is evident, that male and female lambs signified the innocence of the internal or rational man ; and that male and female kids signified the innocence of the external or natural man, thus the truth and goodness thereof. That the truth and goodness of the innocence of the external or natural man is signified by male and female kids, is clear from these passages in the Word. In Isaiah, "The wolf shall dwell with the *lamb*, and the leopard shall lie down with the *kid*, the calf also, and the young lion, and the sheep together, and a little child shall lead them," xi. 6 ; the subject here treated of is concerning the Lord's kingdom, and therein concerning a state of no fear from evil, or of no dread from hell, because belonging to the Lord. The lamb and the kid denote those who are in innocence, and because these are the safest of all, therefore they are first named. When all the first-born of Egypt were smitten, it was enjoined that they should slay cattle perfect and male, of the *lambs* or of the *kids*, and should put the blood on the posts and upon the threshold of the houses, and thus they should not be smitten with the plague, Exod. xii. 5, 7, 13. The first-born of Egypt is the good of love and charity extinct, n. 3325. Lambs and kids are states of innocence by which they who are in them are defended from evil, for all in heaven by states of innocence are defended by the Lord, and this defence was represented by the slaying of a lamb or kid, and the blood upon the door and threshold of the houses.

When Jehovah appeared to any one by an angel, a *kid of the goats* was sacrificed lest he should die, as when He appeared to Gideon, Judges vi. 19 ; and to Manoah, Judges xiii. 15, 16, 19 ; the reason was because Jehovah, or the Lord, could not appear to any, nor even to an angel, unless he, to whom He appeared, was in a state of innocence. Wherefore, as soon as the Lord is present with the angels, they are let into a state of innocence, for the Lord enters by innocence, even with the angels in heaven. It is on this account that no one can come into heaven unless he has somewhat of innocence, according to the words of the Lord in Matthew, chap. xviii. 3 ; Mark x. 15 ; Luke xviii. 17. That they believed that they should die when Jehovah appeared, unless they offered a burnt-offering, may be seen, Judges xiii. 22, 23.

Inasmuch as genuine conjugal love is innocence, see n. 2736, therefore it was a solemn rite in the representative Church to enter in unto a wife by a present of a *kid of the goats*, as is written of Samson, Judges xv. 1 ; likewise of Judah when he went in unto Tamar, Gen. xxxviii. 17, 20, 23. That a kid and

a she-goat signified innocence, is also clear from the sacrifices of guilt, which were offered when any one sinned through error, Levit. i. 10; xiv. 28; v. 6. Sin through error is a sin of ignorance, in which is innocence. The same is clear from the Divine command in Moses, "The first-fruits of the first-fruits of thy land thou shalt bring to the house of Jehovah thy God; thou shalt not seethe a *kid* in his mother's milk," Exod. xxiii. 19; xxxiv. 26. Where by the first-fruits of the land, which they should bring to the house of Jehovah, is signified the state of innocence which is in infancy. And by not seething a kid in its mother's milk is signified that they should not destroy the innocence of infancy. Because these things are signified, one command follows the other directly in both the passages quoted, which in the literal sense appear to be altogether different, but in the internal sense cohere.

Because kids and she-goats signify innocence, as has been said, it was also commanded, that the curtain over the habitation of the tabernacle should be made of *the wool of female kids*, Exod. xxv. 4; xxvi. 7; 23, 26; xxxv. 5, 6; xxxvi. 14; for a sign that all the holy things, which were therein represented, derived their essence from innocence; by the wool of goats is signified the ultimate or the outermost portion of innocence, which is in ignorance, such as exists among the Gentiles, which in the internal sense are the curtains of the tabernacle. Hence then it is manifest, what and of what quality the truths from goodness are which are signified by the two good kids of the goats, concerning which Rebecca the mother spoke unto Jacob her son, namely, that they are grounded in innocence of infancy, or those which Esau was to bring to his father Isaac, concerning which see above, n. 3501, 3508; which indeed were not Jacob's, but appeared so in the beginning; and hence it is, that by these Jacob pretended to be Esau.

3520. *And I will make savoury meat for thy father, such as he loveth.*—That hereby is signified that thence he should make delights, is clear from the signification of savoury meats, as denoting agreeableness from goodness, of which see above, n. 3502, here they are called delights, because they are truths not from genuine good, but from domestic good, n. 3518.

3521. *And bring to thy father, and let him eat.*—That hereby is signified to the Divine Good of the Divine Rational mind, and appropriation, is clear from the representation of Isaac, in the present case the father, as denoting the Divine Good of the Divine Rational mind, of which see above; and from the signification of eating, as denoting appropriation, of which see above, n. 3513. But that truth from domestic good is not appropriated, will be clear from the things which follow.

3522. *To the intent that he may bless thee.*—That hereby is signified conjunction thus, is clear from the signification of blessing, as denoting conjunction, see n. 3504, 3514.

3523. *Before his death.*—That hereby is signified resurrection in the natural mind, is clear from the signification of death, as denoting raising up, of which see above, n. 3498, 3505. That it is in the natural mind is evident.

3524. Verses 11—13. *And Jacob said unto Rebecca his mother, Behold, my brother Esau is a hairy man, and I am a smooth man. Perhaps my father may feel me, and I shall be in his eyes as one who seduceth, and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son, only hearken unto my voice, go and take for me. Jacob said unto Rebecca his mother,* signifies the Lord's perception from Divine Truth concerning natural truth: *Behold, Esau my brother is a hairy man,* signifies the quality of natural goodness respectively: *and I am a smooth man,* signifies the quality of natural truth respectively. *Perhaps my father may feel me,* signifies an inmost degree of perception: *and I shall be in his eyes as one who seduceth,* signifies rejection, because apparently contrary to order. *And I shall bring upon myself a curse and not a blessing,* signifies disjunction: *and his mother said unto him,* signifies perception from Divine Truth: *upon me be thy curse, my son,* signifies that there would be no disjunction. *Only hearken unto my voice, and go, take for me,* signifies from the effect.

3525. *And Jacob said unto Rebecca his mother.*—That hereby is signified the Lord's perception from Divine Truth concerning natural truth, is clear from the signification of saying in the historical parts of the Word, as denoting to perceive, see n. 3509; and from the representation of Jacob, as denoting natural truth, n. 3305; and from the representation of Rebecca, as denoting the Divine Truth of the Divine Rational of the Lord, n. 3012, 3013, 3077. The reason why perception from Divine Truth concerning natural truth is signified not perception from natural truth concerning Divine Truth, according to appearance from the sense of the letter, is, because all consciousness, which is of the natural mind, is from the rational. In the present case, therefore, as being spoken of the Lord, it is from the Divine Truth of the Divine Rational mind.

3526. *Behold, Esau my brother is a hairy man.*—That hereby is signified the quality of natural goodness respectively, is clear from the representation of Esau, as denoting goodness in the natural mind, of which see n. 3494, 3504; and from the signification of a hairy man, as denoting the quality of it, namely, of good: that hairy signifies the natural mind, especially respecting truth, may be seen, n. 3301, and from what now follows.

3527. *And I am a smooth man.*—That hereby is signified the quality of natural truth respectively, is clear from the representation of Jacob, who is here the person who speaks, as denoting the natural mind as to truth, of which see n. 3305, and from the signification of a smooth man, as denoting its quality,

of which we shall speak presently. Before it can be known what these things signify, it must be known what is meant by hairy, and what by smooth; the interiors in man exhibit themselves in a certain image in his exteriors, especially in his face and countenance. His inmost things do not appear therein at this day, but his interiors do in some measure, unless from infancy he has learned to dissemble, for in this case he assumes to himself as it were another soul, and consequently induces another countenance, inasmuch as it is the soul which appears in the face. Hypocrites, more than others have acquired this habit from actual life, thus from custom, and this so much the more, as they are more deceitful; with those who are not hypocrites, rational goodness appears in their face from a certain fire of life, and rational truth from the light of this fire. Man knows these things from a certain innate learning, without study, for it is the life of his spirit as to good and as to truth which thus manifests itself, and because man is a spirit clothed with a body, he has such knowledge from the perception of his spirit, thus from himself. Hence it is, that at times a man is affected by the countenance of another, although this is not from the countenance, but from the mind which thus shines forth through it. Whereas, the natural mind appears in the face in a more obscure fire of life, and a more obscure light of life; but the corporeal degree scarce [appears] unless in the warmth and fairness of the complexion, and in the change of their states according to the affections.

Inasmuch as the interiors thus manifest themselves in the face especially, as in an image, therefore the most ancient people, who were celestial men, and altogether ignorant of dissimulation, and much more of hypocrisy and deceit, were able to see the minds of one another conspicuous in the face, as in a form, and therefore by the face were signified the things of the will and understanding, or the interior rational parts with respect to goodness and truth, see n. 358, 1999, 2434, and indeed those interior things with respect to goodness by the blood and its redness, and the interior things respecting truths by the form thence resulting, and its whiteness. But the interior natural things by the excrescences thence arising, such as are the hairs and the scales of the skin, that is, the things from the natural mind that have reference to goodness by the hairs, and the things from the natural mind which refer to truth by the scales. They who were natural goodness, were consequently called hairy men; but they who were in natural truth, smooth men. From these considerations it may appear what is meant in the internal sense by these words, "My brother Esau is a hairy man, and I am a smooth man," that is, the quality of natural goodness respectively, and the quality of natural truth respectively. Hence also it is evident what Esau represents, namely, goodness in the natural mind,

for Esau is so called from being hairy, see Gen. xxv. 25; and Edom from being ruddy, xxv. 30. Mount Scir, where he dwelt, signifies also the same, namely, what is shaggy; and because it had this signification, there was a mountain by which they went up to Scir, which is called a smooth mountain, see Josh. xi. 17, xii. 7; which was also representative of truth ascending to good.

That hairy is predicated of goodness, and thence of truth, and also in an opposite sense of evil, and thence of what is false, may be seen, n. 3301. But that smooth is spoken of truth, and in an opposite sense of what is false, is clear from these passages in the Word, in Isaiah, "Waxing warm with their gods under every green tree, in *the smooth things of the valley* is thy portion," lvii. 5, 6; where to wax warm is spoken of evil, and the smooth things of the valley of what is false. Again in the same prophet, "The smith strengthens the melter, *smoothing the hammer* with the stroke of the anvil, saying to the joining, It is good," xli. 7; where the smith strengthening the melter is predicated of evil, and smoothing the hammer of what is false. So in David, "They make *thy mouth smooth* with butter, when his heart approaches, [his] words are softer than oil," Psalm lv. 22, where a smooth or alluring mouth is predicated of what is false, and the heart and thence soft things of what is evil. Again, "Their throat is an open sepulchre, they speak *smooth things* with their tongue," v. 10. The throat an open sepulchre is predicated of evil, the tongue speaking smooth things of what is false. So in Luke, "Every valley shall be filled up, and every mountain and hill shall be humbled; and the crooked shall be made straight, and the rough places *smooth ways*," iii. 4; where valley denotes what is lowly, see n. 1723, 3417; mountain and hill what is elevated, see n. 1691; the crooked made straight, denotes the evil of ignorance turned into goodness, for length, and the things relating thereto, are spoken of good, n. 1613; the rough places made into smooth ways, denotes the falses of ignorance turned into truths; that way is spoken of truth, see n. 627, 2333.

3528. *Perhaps my father may feel me.*—That hereby is signified the inmost degree of perception, is clear from the signification of feeling, and thus of being made sensible, as denoting the inmost and the all of perception; and from the signification of father, as denoting goodness, in the present case Divine Goodness, because it treats of the Lord. That to feel is the inmost and the all of perception, is from this ground, because all sensation has reference to the sense of touch, and the touch is derived and exists from perception, for sensation is nothing else than external perception, and perception is nothing else than internal sensation. The nature of perception may be seen, n. 104, 371, 495, 503, 521, 536, 1383—1398, 1616, 1919, 2145, 2171, 2831. Moreover, all sensation and all perception, although it appears so various, has yet

reference to one common and universal sense, namely, the touch; the varieties, as the taste, the smell, the hearing, and the sight, which are external sensations, are no other than the kinds thereof, arising from the internal sensation, that is, from the perception. This might be confirmed by much experience, but of this, by the divine mercy of the Lord, we shall treat in its proper place. Hence it is clear, that to feel is the inmost and the all of perception. Moreover, all perception, that is internal sensation, exists from goodness, but not from truth, unless from goodness by truth, for the Divine Life of the Lord flows into goodness, and through good into truth, and thus produces perception; hence it may appear what is signified by this expression, "If my father shall feel me," namely, the inmost and the all of perception from goodness, thus from the Divinity of the Lord.

3529. *And I shall be in his eyes as one seducing.*—That hereby is signified rejection because apparently contrary to order, is clear from the signification of being in his eyes, as denoting consciousness of the quality, for by the eye is signified consciousness of the internal sight, see n. 212, 2701, 2789, 2829, 3198, 3205; and from the signification of seducing, or seducer, as being contrary to order, in the present case apparently; all seduction is nothing else; and hence would be rejection. But what is signified by being apparently contrary to order, will appear evident from what follows.

3530. *And I shall bring upon me a curse and not a blessing.*—That hereby is signified disjunction, is clear from the signification of curse, as denoting disjunction or aversion from good, see n. 245, 379, 1423: and from the signification of blessing, as denoting conjunction with goodness, see n. 3504, 3514.

3531. *And his mother said unto him.*—That hereby is signified perception from Divine Truth, is clear from the signification of saying, as denoting to perceive, of which mention has been often made above; and from the representation of Rebecca, here the mother, as denoting the Divine Truth of the Divine Rational mind of the Lord, concerning which see n. 3012, 3013.

3532. *Upon me be thy curse, my son.*—That hereby is signified that there should be no disjunction, is clear from the signification of curse, as denoting disjunction, see n. 3530: and whereas perception was from the Divinity, see n. 3531, it signifies that there should be no disjunction.

3533. *Only hearken unto my voice, and go, take for me.*—That hereby is signified from the effect, may be clear from the signification of hearkening to a voice, as denoting to obey; and from the signification of going and taking for me, as denoting to do; and because this is spoken to the natural mind as to truth, represented by Jacob, from the rational as to truth, in this place the Divine Rational represented by Rebecca, wherefore nothing else is signified than from the effect; for the natural mind sees

from the effect, whereas the rational mind sees from the cause.

3534. Verses 14—17.—*And he went, and took, and brought to his mother, and his mother made savoury meat such as his father loved. And Rebecca took goodly raiment [raiment of desires] of her elder son Esau, which were with her in the house, and put them upon Jacob her younger son. And she made him put the skins of the kids of the goats upon his hands, and on the smooth of his neck. And she gave the savoury meat, and the bread which she had made, into the hand of Jacob, her son. And he went, and took, and brought to his mother,* signifies a state of obedience of natural truth: *and his mother made savoury meat, as his father loved,* signifies delectable things, but not desirable. *And Rebecca took goodly raiment [raiment of desires] of her elder son Esau,* signifies genuine truths from good: *which were with her in the house,* signifies which were from the Divine Goodness by the Divine Truth of the Divine Rational mind. *And she put them on Jacob her younger son,* signifies the affection of truth, or the life of goodness from truth. *And she made him put on the skins of the kids of the goats,* signifies the external truths of domestic goodness. *Upon his hands,* signifies according to the faculty of receiving: *and upon the smooth of his neck,* signifies that disjoining truth should not appear: *and she gave him savoury meat,* signifies delectable things from thence: *and bread,* signifies good from thence: *which she had made,* signifies which were from Divine Truth: *into the hand of Jacob her son,* signifies that such was the affection from natural truth.

3535. *And he went, and took, and brought to his mother.*—That hereby is signified a state of obedience of natural truth, may appear from what was said above, n. 3533, thus without further explanation.

3536. *And his mother made savoury meat as his father loved.*—That hereby are signified delectable things, but not desirable, appears from the representation of Rebecca, who here is mother, as denoting the Divine Rational mind as to truth; and from the signification of savoury meats, as denoting the agreeable things which are from truths, of which see above, n. 3502. The reason why the delectable things here spoken of are not desirable, is because they are not from the hunting of Esau, that is, from the truth of genuine goodness, see n. 3501, but from the kids of the goats which are of the flock, that is, from the truth of domestic goodness, see n. 3518, 3519. How these things are, may be clearly understood from what was said above, n. 3502, 3512, 3518, 3519.

3537. *And Rebecca took goodly raiment [raiment of desires] of her elder son Esau.*—That hereby are signified genuine truths of good, is clear from the signification of goodly raiment [raiment of desires], as denoting genuine truths; that raiment denotes

inferior truths respectively, may be seen, n. 2576; raiment of desires denotes genuine truths, because of genuine natural goodness, which is represented by Esau the elder son, see n. 3300, 3302, 3322, 3494, 3504, 3527.

3538. *Which were with her in the house.*—That hereby is signified which were from the Divine Good by the Divine Truth of the Divine Rational mind, is clear from the representation of Rebecca, who is here understood by her, as denoting the Divine Truth of the Divine Rational, of which see above; and from the signification of house, as here denoting the Divine Good, because it is said of the Lord: that house is good, may be seen, n. 710, 2233, 2234, 2559, 3128. The reason why these things are signified by these words, which were with her in the house, is, because by house is signified the rational mind both as to goodness and as to truth; or, what is the same, both as to what is voluntary, this being of goodness, and as to the understanding, this being of truth. When the rational acts from what is voluntary or good, by means of what is intellectual or truth, then the rational mind is called one house; thence also heaven itself is called the house of God, because therein is nothing but goodness and truth. And goodness acts by means of truth united and conjoined to itself. This also is represented in marriages between husband and wife who compose one house, by reason that conjugal love exists from the Divine marriage of goodness and truth, see n. 2728, 2729, 3132, and both the husband and wife have will from good, but with a difference like that of good in respect to its truth, wherefore, also, good is signified by the husband, and truth by the wife, for when the house is one, then goodness is all therein, and truth, because it is from goodness, is also good. The reason why it is said, “with her in the house,” not with him or with them, is because the subject treated of is concerning the state of conjunction of truth and goodness, or concerning the state before they were fully united or conjoined; which state is next described.

3539. *And she put [them] on Jacob her younger son.*—That hereby is signified the affection of truth, or the life of goodness from truth, is clear from the representation of Rebecca, as denoting the Divine Truth of the Divine Rational mind, and from the representation of Jacob, as denoting the Divine Truth of the Divine Natural mind. And from the signification of putting on, as here denoting to communicate, and to imbibe, namely, the truths from goodness which are signified by the garments of Esau, see n. 3537, thus the affection of natural truth, which is here the same with the life of goodness from truth. How these things are to be understood, may be known from what was said above, n. 3518. But because they are such things as are at this day most unknown, it may be proper to explain them further to common apprehension.

The subject treated of in this chapter is concerning the Lord, how he made his natural mind Divine ; and in a representative sense, concerning the regeneration of man as to his natural mind, see n. 3490. The case herein with man is this ; the end of regeneration is that man may be made new as to his internal man, thus, as to his soul or spirit ; but man cannot be made new or regenerated as to his internal man, unless also as to his external. For although man after death is a spirit, he nevertheless has with him in another life the things belonging to his external man, that is, natural affections, and also things doctrinal, and likewise things scientific, in a word, all things of the external or natural memory, see n. 2475—2483 ; for these are the planes in which his interiors are terminated. As these therefore are disposed, so interior things, when they flow in, are formed, for therein they are modified. Hence it is evident, that man ought not only to be regenerated or made new as to his internal or rational man, but also as to his external or natural man ; and unless this was effected, there could be no correspondence. That there is a correspondence between the internal man and its spiritual things, and the external man and its natural things, may be seen, n. 2971, 2987, 2989, 2990, 3002, 3493.

The state of the regeneration of man is described in a representative sense in this chapter by Esau and Jacob, and here his quality at first, that is, whilst he is regenerating, or before he is regenerated ; for this state is plainly the inverse of that in which man is when he is regenerated. For in the former state, namely, whilst man is regenerating, or before he is regenerated, intellectual things, which are of truth, apparently act first ; but when he is regenerated, then the things of the will, which are of goodness, act first. That the intellectual things, which are of truth, apparently act first in the first state, is represented by Jacob, in that he claimed the birthright of Esau to himself, see n. 3325, 3336 ; also in that he claimed the blessing, which is here treated of ; and that the state is plainly inverted, is represented by this circumstance, that Jacob feigned himself to be Esau, namely, in putting on the garments of Esau, and the skins of the kids of the goats. For in this state, rational truth, not so fully conjoined to rational goodness, or, what is the same, the understanding not so fully conjoined with the will, thus flows in, and acts upon the natural mind, and thus inversely disposes the things which are therein.

This may also be manifest from much experience, especially from this, that a man may perceive in the understanding, and the natural mind, and thence know many things which are good and true, but yet the will may not as yet act according to them. As for instance, that love and charity are the essential virtues in man. This the intellectual faculty may see and confirm, but before he is regenerated, the will cannot acknowledge it. There are those who have no love at all to the Lord, and no charity to

their neighbor, who are well able to comprehend this. In like manner, that love is the very life of man, and that as the love is, such is the life ; and likewise that everything pleasing and agreeable is from love, consequently all joy and all felicity ; and of course, such as the love is, such is the joy and such the felicity. A man may also comprehend in his understanding, although his will should dissent or even go contrary thereto, that the happiest life is from love to the Lord and charity to our neighbor, because what is essentially Divine flows thereinto ; and on the other hand, that the most miserable life is from self-love and the love of the world, because that which is essentially infernal flows into it.

Hence also it may be perceivable by the understanding, yet not by the will, that love to the Lord is the life of heaven, and that mutual love is the soul from that life ; wherefore, so far as a man does not think from the life of his will, nor reflects on his life thence derived, so far he perceives this in his understanding, but so far as he thinks from the life of his will, so far he does not perceive, nay denies. The understanding may also clearly comprehend that the Divine can only flow into man when he is humble, for this reason, because when he is in this state the loves of self and the world, and, consequently, infernal things which oppose, are removed ; but yet, while the will is not new, and the understanding not united to such new will, a man cannot be in humiliation of heart ; yea, so far as a man is in the life of evil, that is, so far as his will is in evil, so far he cannot be in humiliation ; and further, so far the above truth is obscure to him, and he even denies it. Hence, also, a man may perceive in his understanding, that his humiliation is not for the sake of the love of glory in the Lord, but for the sake of Divine Love, that the Lord with goodness and truth may thus flow in, and make man blessed and happy.

Nevertheless, so far as the will is consulted, so much this is obscured ; the same is true in several other cases. This faculty, namely, that man may understand what is good and true, although he does not will it, is given to man in order that he may be reformed and regenerated ; on which account both the good and the bad have this faculty, yea, in the bad it is in some cases more acute, but with this difference, that in the bad there is no affection of truth on account of life, that is, for goodness of life from truth, wherefore they cannot be reformed. But with the good there is an affection of truth for life, that is, for goodness of life, and therefore these may be reformed.

The first state of the reformation of these is, that the truth of doctrine appears to them to be in the first place, and goodness of life in the second, for they do good from truth. But their second state is, that goodness of life is in the first place, and truth of doctrine in the second, for they do goodness from good, that is, from the will of good ; and when this is the case, inasmuch as the

will is conjoined to the understanding as in marriage, man is regenerated. These two states are treated of in what is said of Esau and Jacob in the internal sense.

3540. *And she made him put on the skins of the kids of the goats.*—That hereby are signified the external truths of domestic goodness, is clear from the signification of skins, as denoting external things, of which we shall speak presently; and from the signification of kids of the goats, because from the flock at home, as denoting truth of domestic good, of which see n. 3518, 3519; in which passages it is manifest also what is domestic good, and what the truths thence derived. Every particular good has its truths, and all truths have their good, which must be conjoined to each other in order that they may be something. The reason why skins signify things external, is, because skins are the outermost coverings of the animal, in which its interiors are terminated, in like manner as the skin or cuticles in man. This signification is grounded on what is representative in another life. There are in the other life those who refer to the province of the skin, concerning whom we shall treat, by the divine mercy of the Lord, when we speak concerning the GRAND MAN at the end of the following chapters; they are such as are only in external goodness, and in its truths; and hence the skin, and also the hide of beasts, signify things external, which is also manifest from the Word, as in Jeremiah, “Because of the multitude of thy iniquity, thy skirts are revealed, thy heels are violated; can the Ethiopian change *his skin*, and the leopard his spots? ye also may do good, who are taught to do evil,” xiii. 22, 23. In this passage skirts are external truths; heels, outermost good works. That heel and shoes are the lowest natural coverings, may be seen n. 259, 1748; and because those truths and goods were from evil, as it is said, they are compared to an Ethiopian, or a black, and his skin also to a leopard and its spots. So in Moses, “If in pledging thou shalt have pledged unto thee the raiment of thy companion, thou shalt restore it unto him before the sun goes down, because this is his only covering; this *his raiment is for the skin in which he shall lie down*,” Exod. xxii. 25, 26.

As all laws, even civil and forensic, which are in the Word, have correspondence with the laws of goodness and truth which are in heaven, and were thence enacted, so also this law, otherwise it would be impossible to discover why they should restore a pledged raiment before the sun set; and why it is said that his raiment is for the skin in which he shall lie down. The correspondence is manifest from the internal sense, which is this, that companions should not be defrauded of external truths, which are the doctrines and rituals according to which they live; that raiment denotes such truths, see n. 297, 1073, 2576. But the sun is the good of love, or of life which is thence, see n. 1529, 1530, 2441, 2495. That this should not perish, is signified by its being restored before the sun set; and

because the above things are the externals of the interiors, or their terminations, therefore it is said, that his raiment is for a skin in which he should lie down.

Because skins signified things external, "It was commanded that the covering of the tent should be of the *skins* of red *rams*, and over these the *skins of badgers*," Exod. xxvi. 14. For the tent was representative of the three heavens, thus of the celestial and spiritual things of the Lord's kingdom. The curtains, which were round about, represented natural things, which are external, see n. 3478, which are the skins of rams and the skins of badgers; and because external things are what cover internal, or natural things what cover things spiritual and celestial, as the body its soul, therefore was this command given. In like manner that Aaron and his sons, when the camp proceeded, should cover the ark of the covenant with the veil of a covering, and should put upon it a covering, the skin of a badger; and upon the table, and the things which were upon it, should spread a cloth of scarlet double dyed, and should cover it with *badgers' skin*, as a covering. Likewise they shall cover the candlestick and all its vessels with a covering of *badgers' skin*, and should put a cloth of blue over all the vessels of the ministry, and should cover them with a covering of *badgers' skin*, Numb. iv. 5, 6, 8, 10—12. Whoever thinks religiously concerning the Word, may know that divine things are represented by all these particulars, as by the ark, the table, the candlestick, and the vessels of the ministry, so also by the coverings of scarlet double dyed and blue, and also by the coverings of the badgers' skins, and that by these are represented Divine things which are in externals.

Insomuch as the prophets represented teachers, and thence the doctrine of goodness and truth from the Word, see n. 2534, and Elias the Word itself, see n. 2762, and in like manner John, who therefore is called the Elias that was to come, Matt. xvii. 10—13; therefore that they might represent the Word, as it is in its external form, that is, in the letter, Elias was girded with a *girdle or skin* round his loins, 2 Kings i. 8; and "John had a garment of camels' hair, and a *girdle of skin* round his loins," Matt. iii. 4. And whereas skin signified external things, which are natural things in respect of spiritual and celestial, and in the Ancient Church it was customary to speak and write by representations, therefore, also, in Job, which is a book of the Ancient Church, skin has the same signification, as may appear from several passages in that book, as for instance, "I know that my Redeemer, He liveth, and at the last He shall arise over the dust, and these things shall be encompassed with *my skin*, and *from my flesh*, I shall see God," xix. 25, 26; where to be encompassed with skin, denotes the natural mind, such as man has with him after death, concerning which see n. 3539: from the flesh to see God, denotes from a vivified self-hood; that this is flesh may be seen n. 148, 149, 780.

That the book of Job is a book of the Ancient Church is evident, as has been mentioned, from the representative and significative style in which it is written, but it is not of those books which are called the Law and the Prophets, because it has not an internal sense, which only treats of the Lord, and of His kingdom. It is this alone which makes a book of the genuine Word.

3541. *And upon his hands.*—That hereby is signified according to the faculty of receiving, is clear from the signification of hand, as denoting power, concerning which see n. 878, 3091 ; thus, faculty of receiving.

3542. *And upon the smooth of his neck.*—That hereby is signified that disjoining truth should not appear, is evident from what is said of smooth or of smoothness, as having respect to truth, of which see n. 3527. And from the signification of neck, as denoting what conjoins, of which we shall speak presently ; in the present case, therefore, because the appearance was upon the smooth of his neck, it denotes that disjoining truth should not appear. How this case is, may appear from what was said and shewn above, n. 3539, namely, that goodness and the truths which flow from the understanding, and not from the will at the same time, are not good, and are not truths, although they may appear so in the external form, and if the will is of evil, the good and the truths would disunite and not conjoin. But if there is anything of goodness in the will, in this case they do not disunite, but conjoin, although they be disposed in an inverted order, for thereby man is regenerated ; and because when thus disposed, they serve first for the regeneration of man, it is said that thus disjoining truth should not appear ; but more of this in what follows.

The reason why the neck signifies that which conjoins, is because the superior things in man, which belong to the head, communicate with the inferior things of his body by the interceding neck ; hence both influx and communication, consequently conjunction, are signified by that intermediate, as may still better appear from the correspondences of the GRAND MAN with the various parts of the human body, which are treated of at the conclusion of the chapters. The same is thence signified by the neck in the Word ; as in Isaiah, “ His spirit, like an inundating stream, *will divide even to the neck*,” xxx. 28 ; where inundating stream denotes falsehood thus overflowing ; to divide even to the neck, denotes to check and to intercept communication, and thence the conjunction of things superior with things inferior, which is checked and intercepted when spiritual goodness and truth are not received. So in Habakkuk, “ Thou hast wounded the head from the house of the wicked, by making naked the foundation *even to the neck*,” iii. 13 ; where to wound the head from the house of the wicked, is to destroy the beginnings of what is false ; to make naked the foundation even unto the neck, denotes to intercept the conjunction thereby. So in Jeremiah, “ Prevarications intertwined have

ascended upon my neck, he hath thrust at my strength, God hath delivered me into hands that I cannot rise up," Lam. i. 14; where prevarications intertwined ascending upon the neck, denote that falsities ascended towards things interior or rational. Inasmuch as by neck were signified communication and conjunction, therefore by the chains of the neck was signified obstruction, consequently the desolation of truth, which then exists, when spiritual things, which continually flow from the Lord, are not any longer admitted into the rational mind of man, nor of course into his natural. This obstruction or desolation is what is represented in Jeremiah by the injunction, that he should make unto himself chains and yokes, and should *put them upon his neck*, and send them to the people, and say, That they should serve Nebuchadnezzar king of Babylon, and they who did not *yield their necks* under his yoke, should be visited by the sword, famine, and pestilence; but they who *bowed down their neck*, should be left on the earth, Jer. xxvii. 2, 3, 8, 11; where to put the neck under the yoke of the king of Babylon and to serve him, denotes to be desolated as to truth, and to be devastated as to good; that it is Babylon which devastates, may be seen, n. 1327: and that they are devastated, lest holy things should be profaned, see n. 301—303, 1327, 1328, 2426, 3398, 3399, 3402; and because, when the influx of goodness and truth is intercepted, what is evil and false are served, therefore, also, to put the neck under the yoke is to serve. Again, in the same prophet, "Jehovah hath said, Within two years of days I will break the yoke of Nebuchadnezzar, king of Babylon, *from off the neck* of all nations," xxviii. 11; denoting deliverance from devastation. So in Isaiah, "Shake thee from the dust, arise, sit down, O Jerusalem; *open the bands of thy neck*, O captive daughter of Zion," lii. 2; where to open the bands of the neck is to admit and receive goodness and truth. So in Micah, "Behold I purpose evil against this family, *from which ye shall not withdraw your necks*, and ye shall not go erect, because that is a time of evil," ii. 3; where not to withdraw the neck from evil, is not to admit truth; not to go erect, is thus not to look to superior things, or those which are of heaven, see n. 248.

3543. *And she gave the savoury meat*.—That hereby is signified the delightful things thence derived, is clear from the signification of savoury meat, as denoting things agreeable, and also delightful, of which see above, n. 3502, 3536.

3544. *And bread*.—That hereby is signified good thence derived, is clear from the signification of bread, as denoting goodness, concerning which see n. 276, 680, 1798, 2165, 2177, 3464, 3478.

3545. *Which she had made*.—That hereby are signified the things which were from the Divine, is clear from the representation of Rebecca, as denoting the Divine Truth of the Divine

Rational of the Lord; and because it is said of Rebecca, that she made them, it signifies that which was from the Divine.

3546. *Into the hand of Jacob, her son.*—That hereby is signified that such was the affection of natural truth, is clear from this consideration, that this is a closing period of what precedes, and at this time such was Jacob, by whom is represented natural truth, n. 3305, 3309, 3525, namely, that he was clothed, as to his hands and neck, with the skins of the kids of the goats, and had in his hands savoury meat, which he was to carry to his father Isaac.

3547. Verses 18—20. *And he came to his father, and said, My father; and he said, Behold me, who art thou, my son? And Jacob said to his father, I am Esau thy first-born, I have done as thou spakest to me; arise, I pray, sit, and eat of my venison, to the end that thy soul may bless me. And Isaac said to his son, What is this thou hast hastened to find, my son? and he said, Because Jehovah thy God caused it to meet my face. He came to his father, and said, My father; and he said, Behold me, who art thou, my son?* signifies a state of perception arising from the presence of that truth: *and Jacob said to his father*, signifies the perception of natural truth: *I am Esau thy first-born*, signifies that he believed that he was natural goodness itself: *I have done as thou spakest to me*, signifies obedience: *arise, I pray, sit, and eat of my venison*, signifies the truth of the affection of such goodness: *to the end that thy soul may bless me*, signifies conjunction: *and Isaac said to his son*, signifies perception: *What is this thou hast hastened to find, my son?* signifies production so hasty: *and he said, Because Jehovah God caused it to meet my face*, signifies providence.

3548. *He came to his father, and said, My father; and he said, Behold me, who art thou, my son?*—That hereby is signified a state of perception arising from the presence of that truth, may appear from the representation of Isaac, who is here father, and from the representation of Jacob, who is here son, of which frequent mention is made above; also from the signification of saying, as denoting to perceive, concerning which see likewise above. Hence, and from the rest of the expressions, it is evident that it is a state of perception arising from the presence of that truth which is represented by Jacob. But what is the quality of the truth which is now represented by Jacob, is manifest from the internal sense of what goes before and of what follows, that is, that in an external form it appears like goodness and the truth from goodness, but that it is not such in its internal form. The natural mind as to truth with man, who is in the process of regeneration, that is, before regeneration is accomplished, has such an appearance, not indeed in the sight of man, for he knows nothing concerning good and truth in himself during regeneration, but in the sight of the angels, who see such things

in the light of heaven. Man does not even know what the goodness and truth of the natural mind are, and inasmuch as he does not know this, he cannot perceive it; and inasmuch as he does not perceive it in general, neither can he perceive it in particular; consequently he cannot perceive the differences, and still less the changes of their state; and this being the case, he cannot without difficulty comprehend from any description how this goodness and the truth thereof are mutually circumstanced. But whereas the subject treated of in this chapter is concerning such goodness and truth, therefore in what follows we shall endeavor to explain it, so far as it is capable of being apprehended.

3549. *And Jacob said to his father.*—That hereby is signified the perception of natural truth, appears from the signification of saying, as denoting to perceive, concerning which see above; in the present case denoting to perceive, because from the natural mind; and from the representation of Jacob, as denoting natural truth, concerning which see also above.

3550. *I am Esau thy first-born.*—That hereby is signified that he believed he was natural goodness itself, appears from the representation of Esau, and from the signification of first-born, as denoting goodness, and indeed natural goodness, which is represented by Esau. For thus it is with the truth belonging to man before he is regenerated, that it believes itself to be goodness itself. They who have perception know that it is not goodness, but that it is truth under the form of goodness. But they who have not perception, know no other than that it is goodness. This, however, will appear more evident from what follows.

3551. *I have done as thou spakest to me.*—That hereby is signified obedience, may appear without explanation.

3552. *Arise, I pray, sit, and eat of my venison.*—That hereby is signified the truth of the affection of such good, appears from the signification of rising, as implying somewhat of elevation, see n. 2401, 2785, 2912, 2927, 3171; and from the signification of sitting, as implying somewhat of tranquillity; and from the signification of eating, as denoting appropriation, see n. 2187, 3168; and from the signification of venison, as denoting truth which is grounded in goodness, see n. 3501; hence in the present case denoting the affection of such goodness from which truth is derived; for the things signified by rising, sitting, and eating, in the internal sense, have respect to affection, wherefore the term affection alone is used to denote these things.

3553. *To the end that thy soul may bless me.*—That hereby is signified conjunction, appears from the signification of being blessed, as denoting conjunction, see n. 3504, 3514, 3530.

3554. *And Isaac said to his son.*—That hereby is signified perception, that is, of the rational mind represented by Isaac, con-

cerning the natural mind which is represented by Jacob, and that to say is to perceive, has been often shewn above.

3555. *What is this thou hast hastened to find, my son?*—That hereby is signified production so hasty, appears without explanation.

3556. *And he said, Because Jchovah thy God caused it to meet my face.*—That hereby is signified providence, may also appear without explanation. The providence here treated of is, that good and truths thence derived are thus arranged in order with man, during regeneration, namely, that they appear outwardly, or are exhibited without in such an appearance, as if they were genuine good and genuine truths thence derived, when nevertheless they are not such, but are domestic goodness and truths thence derived, thus good affections and truths of a grosser nature, as was said above, serving only for the regeneration of man, and so for introducing, because such are expedient.

3557. Verses 21—23. *And Isaac said to Jacob, Come near, I pray, and I will feel thee my son, whether thou be my son Esau or not. And Jacob came near to Isaac his father, and he felt him, and said, The voice is the voice of Jacob, and the hands the hands of Esau. And he did not discern him, because his hands were hairy as his brother Esau's hands; and he blessed him. Isaac said to Jacob, signifies perception concerning this natural mind: Come near, I pray, and I will feel thee my son, signifies inmost perception from presence: whether thou be my son Esau or not, signifies that it was not natural goodness. And Jacob came near to Isaac his father, signifies a state of presence: and he felt him, signifies thence all perception: and said, The voice is the voice of Jacob, and the hands the hands of Esau, signifies that the intellectual faculty in this case is of truth which is within, but the will is of goodness which is without, thus of inverted order: and he did not discern him, because his hands were hairy as his brother Esau's hands, signifies that from the will which was without, he perceived that it was natural goodness. And he blessed him, signifies conjunction thereby.*

3558. *Isaac said to Jacob.*—That hereby is signified perception concerning this natural mind, appears from the signification of saying, as denoting to perceive, concerning which see above; and from the representation of Jacob, as denoting the natural mind as to truth, in the present case merely the natural, because he also represented apparently, or in an external form resembled Esau, thus also the natural mind as to goodness, which is Esau, and likewise his venison, which is the truth, that is, of that goodness, see n. 3501. The reason of its being so often repeated, He said, is because thus a new state commences, or a new perception, see n. 2061, 2238, 2260.

3559. *Come near, I pray, and I will feel thee, my son.*—That hereby is signified inmost perception from presence, appears from

the signification of coming near, as denoting presence; and from the signification of feeling, as denoting inmost and all perception, see n. 3528.

3560. *Whether thou be my son Esau or not.*—That hereby is signified that it was not natural good, appears from the doubt expressed in these words and in those which presently follow; and whereas it is the rational mind which perceives what and of what quality the natural mind is, it is a perception that it was not natural goodness or Esau.

3561. *And Jacob came near to Isaac his father.*—That hereby is signified a state of presence, may appear by what goes before, thus without further explanation.

3562. *And he felt him.*—That hereby is signified all perception, appears from the signification of feeling, as denoting inmost and all perception, concerning which see above, n. 3528, 3559, in the present case all perception, because the perception of all things is from that which is inmost, that is, they who are in inmost perception are in the perception of all things which are beneath, for the things which are beneath are nothing but derivations and consequent compositions, inasmuch as the inmost is all in all in whatever is beneath it, for whatever is beneath, unless it exists from things interior, or, what is the same, from things superior, as an effect from its efficient cause, has no existence at all. Hence it is evident, why the end regarded renders man happy or unhappy in another life, for the end regarded is the inmost of all cause, insomuch that unless the end be in the cause, yea, unless it be the all thereof, the cause does not exist. In like manner the end is the inmost of all effect, for the effect is produced from such cause; and this being the case, whatsoever belongs to man, derives its inmost being from the end which influences him, and hence in another life his state is such as the end is by which he is influenced, see n. 1317, 1568, 1571, 1645, 1909, 3425. Hence it may appear, that as by feeling is signified inmost perception, it consequently signifies all perception.

3563. *And he said, The voice is the voice of Jacob, and the hands the hands of Esau.*—That hereby is signified that the intellectual faculty in this case is of truth which is within, but that the will is of goodness which is without, thus of inverted order, appears from the signification of voice, as being spoken of truth, and from the signification of hand, as being spoken of goodness. That voice is said of truth, appears from what was adduced above, n. 219, 220, and from this circumstance, that it is said, The voice is the voice of Jacob, by whom is represented natural truth, as was shown above; and the reason why hand is said of good is, because by hand is signified power and faculty, see n. 878, 3541, which is derived from no other source than goodness, all power and faculty being hence derived, to truth although it appears to be from truth; the same is evident also

from this circumstance, that it is said the hands are the hands of Esau, by whom is represented natural goodness, as was likewise shewn above.

That these are of an inverted order, appears from this consideration, that it is according to order that good which is of the will be within, and that truth which is of the understanding be without. These subjects, however, are of such a nature, as was said above, that they can be explained to the apprehension of very few for want of knowledges respecting them, inasmuch as where such knowledges are wanting, they cannot be comprehended. Nevertheless, it may be expedient to make some observations in regard thereto, such being the subject here described. The good of the natural mind has no other source of existence with man but from interior good, that is, the goodness from the rational mind. But influx causes the good therein to have quality agreeable to the quality of the mind. And whereas the good of the natural mind is from this source and from no other, the truth of the natural mind is also from the same, for where goodness is there is truth, it being necessary that both should exist in order to the existence of either.

But influx also causes the truth herein to have a quality agreeable to the quality of the mind. The influx is in this manner; the good of the rational mind flows into the natural by a twofold way, that is, by the shortest way into the good itself of the natural mind, thus immediately, and through the goodness of the natural mind into its truth. This goodness and this truth are what are represented by Esau and his venison. The good of the rational mind also flows into the natural by a way less short, that is, through the truth of the rational mind, and by this flowing in forms somewhat resembling goodness, but it is truth.

It is thus according to order that the good of the rational mind should flow into the good of the natural, and at the same time into its truth, immediately; and also through the truth of the rational mind into the good of the natural, thus mediately, and in like manner into the truth of the natural mind, both immediately and mediately. When this is the case, then the flowing in is according to order. Such flowing in exists with those who are become regenerate; but another influx exists before they are regenerate, as was said above; that is, an influx of the goodness of the rational mind, not immediately into the good of the natural, but mediately through the truth of the rational, whereby is presented somewhat resembling good in the natural, but it is not genuine good, and, consequently, not genuine truth, yet it is of such a nature that it really has goodness intimately united with it, by influx through the truth of the rational mind, but no further. For this reason good also exists therein under another form, namely, outwardly, like the good which is represented by Esau, but, inwardly, like the truth which is represented by Jacob, and as this is not according to order, it is said to be of inverted order; nevertheless, when con-

sidered in regard to its expediency, as needful in the process of man's regeneration, it is according to order.

I am well aware that these particulars, although they are expressed with clearness, and, consequently, may be perceived clearly by those who are in the knowledge of such things, will still appear obscure to those who are unacquainted with the nature of influx, and more so to those who do not know that the rational mind is distinct from the natural mind, and still more so to those who have not any distinct idea concerning goodness and concerning truth.

But what the quality of natural goodness is, and of natural truth, in the state previous to regeneration, can only be manifest from the affections which prevail at that time. When a man is affected with truth, not for the sake of ends which regard life, but for the sake of other ends, namely, that he may become learned, and this from a certain affection of emulation, or from a certain affection of youthful envy, and also from a certain affection of glory, in such case the good and truth of the natural mind are in such an order as is here represented by Jacob, consequently, it is in inverted order respectively, that is, the will which is of good is without, and the intellectual part which is of truth is within.

But in the state after regeneration it is otherwise. In this case man is not only affected with truth for the sake of the ends of life, but he is still more affected with the good itself of life, and the former affections, namely, of emulation, of youthful envy, and of glory, separate themselves, and this until it appears as if they were dissipated, for in this case good which is of the will is within, and truth which is of the understanding is without, yet still in such a manner, that truth acts in unity with good, as being derived from goodness. This order is genuine; and the former order is to the intent that this order may be formed, for the will which in such case is without, is admissive of several things which are serviceable to regeneration, and like a sponge which imbibes both clear and muddy waters, it also imbibes such things as would otherwise be rejected, which nevertheless serve as mediums, and also for forming ideas concerning good affections and truths, besides other uses.

3564. *And he did not discern him, because his hands were hairy as his brother Esau's hands.*—That hereby is signified that from the will which was without, he perceived that it was natural goodness, appears from this consideration, that he did not discern Jacob to be Jacob, that is, the truth which Esau represents, but that he perceived Esau, that is, the natural good which was without, and this by reason of the influx spoken of above, n. 3563; for between interior goodness and exterior goodness there is given a communication, because there is a parallelism, see n. 1831, 1832, 3514, but not between goodness and truth unless the

influx of good into truth be such as has been just now described above.

3565. *And he blessed him.*—That hereby is signified conjunction thence effected, appears from the signification of being blessed, as denoting conjunction, see n. 3504, 3514, 3530; but in this state the conjunction was no other than what was described, n. 3563; there was inmost conjunction, but not middle conjunction, with the truth represented by Jacob, thus it was by the end, which is inmost goodness, which end was, that thus and no otherwise it could be effected. When there is an end regarded, then first conjunction has place of things inmost with things outermost; middle conjunction comes by degrees, and is produced by the end regarded, for in the end regarded lies concealed all the progression thereto, inasmuch as the Lord acts by ends, and by them successively arranges intermediate things in order, and hence comes conjunction, which is signified by Isaac blessing Jacob.

3566. Verses 24, 25. *And he said, Art thou he my son Esau? and he said, I (am).* *And he said, Bring to me, and I will eat of my son's venison, to the intent that my soul may bless thee; and he brought to him, and he did eat, and he brought him wine, and he did drink.* *He said, Art thou he my son Esau? and he said, I (am),* signifies a state of the affection of natural truth, in that it believed itself then to be natural goodness, from the external form: *and he said, Bring to me, and I will eat of my son's venison,* signifies a desire of conjoining to himself natural truth by goodness. *To the intent that my soul may bless thee,* signifies conjunction: *and he brought to him, and he did eat,* signifies conjunction of goodness first: *and he brought him wine and he did drink,* signifies conjunction of truth afterwards.

3567. *He said, Art thou he my son Esau? he said, I (am).*—That hereby is signified a state of the affection of natural truth, in that it believed itself at that time to be natural good from the external form, may appear from Isaac's inquiry, "Art thou he my son Esau," by which nothing else can be signified, in the internal sense, but the influx of the rational mind from good into natural truth represented by Jacob; and from the reply, "He said, I (am)," that he supposed himself at that time to be goodness, see what is said above, n. 3550.

3568. *And he said, Bring to me, and I will eat of my son's venison.*—That hereby is signified a desire of conjoining to himself natural truth by goodness, appears from the signification of eating, as denoting to conjoin and to appropriate, see n. 2187, 2343, 3168, 3513; and from the signification of my son's venison, as denoting the truth from goodness, see n. 3309, 3501, 3508; that desire is implied, is manifest.

3569. *To the intent that my soul may bless thee.*—That hereby is signified conjunction, appears from the signification of being blessed, as denoting conjunction, see n. 3504, 3514, 3530, 3565.

3570. *And he brought to him, and he did eat.*—That hereby is signified conjunction of good first; and that by bringing wine to him and he did drink, is signified conjunction of truth afterwards, appears from the signification of eating, as denoting to be conjoined and to be appropriated as to goodness, concerning which see just above, n. 3568; and from the signification of wine as denoting truth which is grounded in goodness, see n. 1071, 1798; and from the signification of drinking, as denoting to be conjoined and to be appropriated as to truth, see n. 3168. In regard to this circumstance, that the goodness of the rational mind, which is represented by Isaac, conjoins to itself good first, and truth afterwards, and this by the natural mind, which is Jacob, the case is this. When the natural mind is in that state, that outwardly it is good, and inwardly truth, concerning which see above, n. 3539, 3548, 3556, 3563, it admits at this time several things which are not good, but which yet are useful, such as are the mediums leading to good in their order; but the good of the rational mind does not thence conjoin and appropriate to itself any other things than such as agree with its own good, for good receives no other, and whatsoever disagrees, it rejects; the rest of the things in the natural mind it leaves, that they may serve as means of admitting and introducing various things suitable to itself.

The rational mind is in the internal man, and what is therein transacted is unknown to the natural mind, as being above the sphere of its perception. Hence it is, that man, who lives a merely natural life, cannot know anything of what is transacting with him in his internal man, or in his rational man, the Lord disposing and ordering such things, whilst man is altogether ignorant of it. Hence too it is, that man knows nothing of the manner how he is regenerated, and scarcely that he is regenerated. But if he be desirous to know this, let him attend only to the ends of life, which he proposes to himself, and which he rarely discovers to any one. If these ends are directed to goodness, that is, that he is more attentive to his neighbor and the Lord than to himself, he is then in a state of regeneration. But if the ends are directed to evil, namely, that he is more attentive to himself than to his neighbor and the Lord, let him know that in such case he is in no state of regeneration.

Man, by the ends of his life, is in another life; by ends of good in heaven with angels, but by ends of evil in hell with devils; ends with man are nothing else but his loves, for what a man loves, that he has for an end; and inasmuch as ends are his loves, they are also his inmost life, see n. 1317, 1568, 1571, 1645, 1909, 3425, 3562, 3565. Ends of good with man are in his rational mind, and are what is called the rational mind as to goodness, or the good of the rational. By ends of good, or by goodness therein, the Lord disposes all things which are in the natural mind, for the end is as the soul, and the natural mind is

as the body of that soul; such as the soul is, such is the body wherewith it is encompassed, thus such as the rational mind is as to goodness, such is the natural mind wherewith it is invested.

It is a known thing, that the soul of man has its beginning in the ovum of the mother, and is afterwards perfected in her womb, and is there encompassed with a tender body, and this of such a nature, that by it the soul is enabled to act suitably in the world into which it is born. The case is similar when man is born again; that is, is regenerated; the new soul, which he then receives, is the end of goodness, which has its beginning in the rational mind, at first as in an ovum therein, and afterwards it is there perfected as in a womb. The tender body, with which this soul is encompassed, is the natural mind and the good therein, which is such as to act obediently according to the ends of the soul; the truths therein are like fibres in the body, for truths are formed from good, see n. 3470. Hence it is manifest, that an image of the re-formation of man is exhibited in his formation in the womb; and if you are disposed to believe it, celestial goodness and spiritual truth, which are from the Lord, are also what form him, and at the same time impress an ability that he can receive each successively, and this according to the manner and degree in which like a man he has respect to heavenly ends of life, and not like a brute animal to worldly ends.

That the rational mind as to goodness conjoins to itself good first, and truth afterwards by the natural mind, which is signified by Jacob's bringing savoury meat and bread to Isaac, and he did eat, and bringing him wine and he did drink, may also be illustrated by the offices which the body performs for its soul. It is the soul which gives to the body to appetite food, and which gives also to relish it. Different kinds of food are introduced by the delight of appetite and by the delight of taste, thus by external good things; but the different kinds of food which are introduced, do not all enter the life, some serving as menstrua for digestion, some for tempering, some for opening, some for introducing into the vessels; but the good foods elected are introduced into the blood, and become blood, and out of the blood the soul conjoins to itself such things as are of use.

The case is similar in regard to the rational mind and the natural; the desire and affection of knowing truth correspond to appetite and relish, and scientific truths and knowledges correspond to different kinds of food, see n. 1480; and it is by reason of this correspondence that the cases are similar. The soul, which is the good of the rational mind, gives the faculty of desiring and of being affected with the things of science and of doctrine, and thus introduces such things by the delight which is of desire, and by the goodness which is of affection. But the things which it introduces are not all such as to become the good of life, some serving as means for a kind of digesting and temper-

ing, some for opening and introducing, but the good things which are of life it applies to itself, and thereby conjoins them to itself, and from them forms to itself truths. Hence it is manifest, how the rational mind disposes the natural to serve itself as the soul, or, what is the same thing, to serve the end regarded by man, which is the soul, and to perfect itself, that it may be of use in the Lord's kingdom.

3571. Verses 26—29. *And Isaac his father said unto him, Come near, I pray, and kiss me, my son. And he came near, and kissed him, and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field, which Jehovah has blessed. And God shall give to thee of the dew of heaven, and of the fatnesses of the earth, and multitude of corn and new wine. People shall serve thee, and people shall bow down themselves to thee; be a master unto thy brethren, and thy mother's sons shall bow down themselves to thee; cursed are they that curse thee, and blessed are they that bless thee. Isaac his father said unto him, Come near, I pray,* signifies a degree of perception still more inward; *and kiss me, my son,* signifies whether or no he can be united: *and he came near and kissed him,* signifies presence and union. *And he smelled the smell of his raiment,* signifies what was grateful arising from the truth from goodness which he perceived. *And he blessed him,* signifies conjunction thus: *and said, See, the smell of my son,* signifies what was grateful arising from the truth from goodness. *Is as the smell of a field,* signifies as from good ground out of which is truth. *Which Jehovah has blessed,* signifies that it is multiplied and made fruitful from the Divine. *And God shall give unto thee of the dew of heaven,* signifies from Divine Truth: *and of the fatnesses of the earth,* signifies from Divine Good: *and multitude of corn,* signifies natural good thence derived: *and of new wine,* signifies thence natural truth. *People shall serve thee,* signifies the truths of the Church, or spiritual Churches. *And people shall bow down themselves to thee,* signifies the truths from goodness. *Be a master to thy brethren,* signifies dominion at first appearing to be of the affection of natural truth over the affections of natural good. *And thy mother's sons shall bow down themselves to thee,* signifies over the rest of the affections of truth. *Cursed are they that curse thee,* signifies that whosoever disjoineth himself shall be disjoined: *and blessed are they that bless thee,* signifies that whosoever conjoineth himself shall be conjoined.

3572. *Isaac his father said unto him, Come near, I pray.*—That hereby is signified a degree of perception still more inward, appears from the signification of saying that he should come near, as denoting a degree of more inward perception arising from presence; to come near, can have no other signification.

3573. *And kiss me, my son.*—That hereby is signified whether or no he can be united, appears from the signification of kissing,

as denoting union and conjunction from affection. Kissing, which is a thing external, is nothing else but an affection of conjunction, which is a thing external; there is also a correspondence between them. The subject here treated of, as is manifest from what has been said above, in a supreme sense, is concerning the Glorification of the natural mind in the Lord, that is, how the Lord made the natural mind in Himself Divine. But in a representative sense it relates to the regeneration of the natural mind with man, thus to the conjunction of the natural with the rational. For the natural mind is not regenerated until it is conjoined to the rational.

This conjunction is effected by flowing in immediate and mediate of the rational mind into the good and truth of the natural, that is, from goodness in the rational mind immediately into goodness in the natural, and through this goodness into the truth of the natural mind. And, mediately through the truth of the rational mind into the truth of the natural, and thence into goodness of the natural mind. These conjunctions are here treated of; which conjunctions can in nowise exist but by means provided from the Divine Being, and indeed by such as are most unknown to man, and of which he can scarce form any idea by those things which are of the world's light, that is, which are of the natural light which he has, but by those things which are of the light of heaven, that is, which are of rational light. Nevertheless, all these means are discoverable in the internal sense of the Word, and are manifest to those who are in that sense, consequently to the angels who see and perceive innumerable things on this subject, whereof scarce a single one can be unfolded and explained adequately to the apprehension of man.

But from effects and the signs thereof it is in some measure evident to man, how the case is in respect to this conjunction; for the rational mind, that is, the interior will and intellect with man, must needs represent itself in his natural mind, as the natural mind represents itself in his face and countenance, insomuch that, as the face is the countenance of the natural mind, so the natural mind must needs be the countenance of the rational mind. When conjunction is effected, as is the case with those who are regenerated, then whatsoever man interiorly wills and thinks in his rational mind, presents itself conspicuously in his natural mind, and this latter presents itself conspicuously in his face.

Such a face have the angels, and such a face had the most ancient people, who were celestial men; for they were not at all afraid of others knowing their ends and intentions, inasmuch as they willed nothing but good; for whosoever suffers himself to be led of the Lord, in nowise intends and thinks anything else. When the state is such, then the rational mind as to goodness conjoins itself immediately with goodness in the natural mind, and

by this with its truths, and also mediately by truth conjoined to itself in the rational mind with truth of the natural, and by this with goodness in the same mind; hence conjunction becomes indissoluble.

But how far man at this day is removed from this state, consequently from a celestial state, may appear from this consideration, that it is believed to be a requisite of civil prudence to speak, to act, and also to express by the countenance what is contrary to the thought and intention; yea, even to dispose the natural mind in such a manner, that together with its face, it may act contrary to the things interiorly thought and willed from an end grounded in evil. This was regarded by the most ancient people as enormous, and such persons were rejected from their society as devils. From these considerations, as from effects and their signs, it is manifest what is meant by the conjunction of the rational or internal man, as to goodness and truth, with the natural or external man; and thus what is the quality of a man-angel, and what the quality of a man-devil.

3574. *And he came near, and kissed him.*—That hereby is signified presence and conjunction, appears from the signification of coming near, as denoting presence, and from the signification of kissing, as denoting union or conjunction from affection, see n. 3573. That this is signified by kissing, appears also from the following passages in the Word, “Serve Jehovah in fear, and *kiss the Son*, lest He be angry, and ye perish in the way, because His wrath will kindle shortly. Blessed are all they that trust in Him,” Psalm ii. 12: speaking of the Lord, Whose Divine Humanity is the Son; to kiss Him is to be conjoined to Him by faith grounded in love. Again, “Let mercy and truth meet together; let justice and peace *kiss*,” Psalm lxxxv. 10; where justice and peace kissing, denotes their conjunction together. So in Hosea, “Ephraim hath spoken horror, and he became guilty in Baal; and now they add to sin, they make them a graven image of their silver, idols in their intelligence, the whole work of artificers, saying to them, Sacrificing a man they *kiss calves*,” xiii. 1, 2. Where Ephraim denotes intelligence, in the present case man’s own intelligence, that is, of those who believe, and are desirous to believe, that they are wise of themselves and not from the Lord. The graven image of their silver denotes goodness falsified; the whole work of the artificers, denotes self-intelligence. They who are such are said to kiss calves; that is, to embrace magic and to adjoin themselves thereto. So in the first book of the Kings, “Jehovah said to Elijah, I have caused to remain in Israel seven thousand, all the knees which have not bowed themselves to Baal, and every mouth which hath not *kissed him*,” xix. 18. Where to kiss denotes to join itself from affection, thus to worship.

3575. *And he smelled the smell of his raiment.*—That hereby is

signified what was grateful arising from the truth from goodness which he perceived, appears from the signification of smell, as denoting what is grateful, see n. 925, and of smelling, as denoting to perceive what is grateful, and from the signification of raiment, as denoting truth, see n. 297, 1073, 2576: and as this was Esau's, who is here understood by *his*, and by Esau is represented natural goodness, therefore it is the truth from goodness which is here signified. Truth from goodness is that which is produced in the natural mind by the flowing in immediate and mediate of the rational, concerning which flowing in see above, n. 3573. This truth was what was desired; but whereas it could not be produced by immediate flowing in from goodness in the rational mind, unless at the same time by a mediate one, that is, through truth in the rational mind, and this could not be produced except by several mediums, which are what are here described by Esau and Jacob, in the internal sense; therefore by smelling the smell of his raiment is signified the truth from goodness which was perceived.

3576. *And blessed him.*—That hereby is signified conjunction thus, appears from the signification of being blessed, as denoting conjunction, see n. 3504, 3514, 3530, 3565. From these particulars, which are related concerning Esau and Jacob, it may appear, that goodness in the rational mind conjoined itself intimately with goodness in the natural, and by good therein with truth. For Isaac represents the rational mind as to goodness. Rebecca, the rational mind as to truth. Esau, goodness in the natural mind; and Jacob, the truth thereof. That the rational mind as to goodness, which is Isaac, conjoined itself intimately with the good of the natural mind, which is Esau, and not with the truth of the natural, which is Jacob, except mediately, is evident from this consideration, that Isaac had Esau in mind when he pronounced the blessing on Jacob; nor did he think of Jacob at that time, but of Esau. Whosoever pronounces a blessing, blesses him of whom he thinks, and not him at that time of whom he does not think. All blessing which is uttered with the mouth, comes forth from the interior, having life in it from the will and thought of him who blesses, and hence it is essentially his to whom such will and thought are directed. He who takes it, and thereby makes it his own, is like one who steals somewhat which is to be restored to another. That Isaac, when he pronounced blessing, thought of Esau, and not of Jacob, may appear from all and everything which precede, as from verses 18, 19, where Isaac says to Jacob, *Who art thou, my son?* and Jacob said to his father, *I am thy first-born Esau*; and from verses 21—23, *Isaac said to Jacob, Come near, I pray, and I will feel thee my son, whether thou be my son Esau, or not*; and after that he felt him, he said, *The voice is the voice of Jacob, and the hands the hands of Esau, and he did not discern him*; also from verse 24, *And he said, Art thou he*

my son Esau, and he said, I (am); and at length when he kissed him, *he smelled the smell of his raiment*, namely, Esau's, and when he then blessed him, he said, *See the smell of my son.* Hence it is manifest, that by the son whom he blessed, no other is understood than Esau. Wherefore also when he heard from Esau that it had been Jacob, *Isaac shuddered with exceeding great horror*, verse 33; and said, *Thy brother came in treachery*, verse 35. But the reason why Jacob retained the blessing, according to what is said verses, 33 and 37, is, because the truth represented by Jacob was to have dominion apparently as to time, as has been occasionally shewn above. But after the stated time of reformation and regeneration, then goodness itself, which lay intimately concealed, and thence arranged all the things which appeared to be of truth, or which truth had attributed to itself, comes forth and has open dominion.

And this is signified by what Isaac said to Esau, *On thy sword thou shalt live, and shalt serve thy brother, and it shall be when thou hast dominion, and thou shalt break his yoke from off thy neck*, verse 40: the internal sense of which words is, that so long as truth is in the process of being conjoined to goodness, good is in an inferior place, as to appearance, but that it will be in a superior place, and then there shall be conjunction of the rational mind with goodness in the natural, and thereby with the truth, and thus truth shall be from goodness. Consequently in such case Esau will represent the goodness itself in the natural mind, and Jacob the truth itself thereof conjoined to the rational mind; thus in a supreme sense the Lord's Divine Natural mind, Esau as to Divine Goodness, and Jacob as to Divine Truth therein.

3577. *As the smell of a field.*—That hereby is signified as from good ground out of which is truth, appears from the signification of the smell of a field, as denoting the perception of truth derived from goodness, like as of an exhalation from ripe corn in a field; that field denotes good ground, may be seen, n. 3500. The reason why smell denotes perception, is, because the delights of goodness and the pleasantnesses of truth, which are perceived in another life, manifest themselves there by corresponding odours, see n. 1514, 1517—1519. Hence, and from the nature of correspondence, it is evident, that smell is nothing else but a perception, yet natural, corresponding to spiritual perception.

3578. *Which Jehovah hath blessed.*—That hereby is signified that it is multiplied and made fruitful from the Divine, appears from the signification of Jehovah blessing, as denoting to be multiplied as to truth, and to be made fruitful as to goodness, see n. 2846, 3406.

3579. *And God shall give thee of the dew of heaven.*—That hereby is signified of the Divine Truth, and that of the fatnesses of the earth signifies of the Divine Goodness, appears from the signification of the dew of heaven, as denoting truth, of which we

shall speak presently; and from the signification of fatnesses, as denoting goodness, see n. 353; each Divine, in the supreme sense, in which they are spoken of the Lord. With respect to the multiplication of truth and the fructification of goodness, the case is this. When the rational mind flows into the natural, it there presents its good in a general form. By this goodness it produces truths therein, almost as the life in man produces fibres, and disposes them into forms according to uses. This good, by these truths disposed into a heavenly form, produces further good, and by this good further truths, which are derivations.

Such a natural idea may be had of the formation of truth from goodness, and further of goodness by truth, whereby again truth is formed. But a spiritual idea cannot be had except by those who are in another life, for there the ideas are formed from the light of heaven, in which is intelligence.

That dew signifies truth, appears also from other passages of the Word, as in Zechariah, "The seed of peace, the vine shall give its fruit, and the earth shall give its produce, and *the heavens shall give their dew*," viii. 12; speaking of a new Church, where by the vine giving its fruits is denoted, that the spiritual part of the Church, or the truth of faith, should give goodness. And by the earth giving its produce, is denoted that the celestial part of the Church, or the good of charity, should give truth; the dew which the heavens should give, denote these things. So in Haggai, "Because of my house, which is devastated, *the heavens above you are shut from dew*, and the earth is shut from its produce," i. 9, 10; where the dew of the heavens and the produce of the earth, which were checked, have a like signification. So in David, "From the womb of the morning thou hast *the dew of thy nativity*," Psalm ex. 4; speaking of the Lord, the dew of nativity denoting the celestial influence of love. So in Moses, "Blessed of Jehovah is his land respecting the precious things of heaven, *respecting the dew*, respecting the abyss also lying beneath," Deut. xxxiii. 13; speaking of Joseph; the precious things of heaven are things spiritual, see n. 3166, which are dew; the abyss lying beneath are things natural. So again, "Israel dwelt securely alone at the fountain of Jacob, in a land of corn and new wine, *the heavens also dropped dew*," Deut. xxxiii. 28: where also the dew which the heavens dropped, denotes the spiritual things which are of truth. Dew, in a genuine sense, is truth from goodness which is from a state of innocence and peace, for by morning or day-dawn, when the dew descends, are signified those states, see n. 2333, 2405, 2780.

Hence also the manna, which was from heaven, was with the dew which descended in the morning, as may appear from Moses, "In the *morning was the lying of the dew*, round about the camp, and when the *lying of the dew* ceased, behold on the faces of the wilderness a bruised round thing, bruised like the hoar-frost on

the earth," Exod. xvi. 13, 14. "When *the dew descended upon the camp* in the night, the manna descended upon it," Numb. xi. 9; manna, as being heavenly bread, in a supreme sense signified the Lord as to Divine Goodness, hence the celestial influence of love with men, for this is from the Lord's Divinity, see n. 276, 680, 1798, 2165, 2177, 3464, 3478. The dew, in which and with which the manna descended, denotes Divine Truth in a supreme sense, and spiritual truth communicated to men in a respective sense; morning is a state of peace in which these good things are found, see n. 92, 93, 1726, 2780, 3170.

Inasmuch as dew signifies truth which is from good, or, what is the same thing, the spiritual influence which is from the celestial, therefore also spiritual truth in the Word *is compared* to dew, for the things which signify serve also for comparison, as in Isaiah, "Thus said Jehovah to me, I will rest and will look in my habitation, as serene heat upon light, *as a cloud of dew* when the harvest is warm," xviii. 4. And in Hosea, "What shall I do to thee Ephraim, What shall I do to thee Judah, because your holiness is as the morning cloud, and *as the dew falling in the morning*," vi. 4; xiii. 3. Again, in the same prophet, "*I will be as the dew unto Israel*, he shall bud as a lily, and shall fix his roots like Lebanon," xiv. 6. And in Micah, "The remains of Jacob shall be in the midst of many people, *as dew* from Jehovah, as drops upon the herb," v. 7. And in David, "As good oil upon the head, which descended upon the border of Aaron's garments, *as the dew of Hermon* which descended upon the mountain of Zion, because there hath Jehovah ordained the blessing of life even to an age," Psalm cxxxiii. 2, 3. And in Moses, "My doctrine shall flow down like rain, *My Word shall drop as dew*, as drops upon the grass, and as drops upon the herb," Deut. xxxii. 2. Where dew denotes the multiplication of truth from goodness itself, and the fructification of goodness by truth; and whereas dew is what every morning renders the field and vineyard fruitful, therefore goodness itself and truth itself are signified by corn and new wine, which come next to be considered.

3580. *And multitude of corn.*—That hereby is signified natural goodness thence derived, and that by new wine is signified natural truth thence derived, appears from the signification of corn, as denoting goodness, and from the signification of new wine, as denoting truth; which, when spoken of the natural mind, signify natural goodness and truth, and in such case bread and wine are predicated of the rational mind. That bread is celestial good, see n. 276, 680, 1798, 2165, 2177, 3464, 3478; and that wine is spiritual truth, thus truth from goodness, see n. 1071, 1798. That corn and new wine have such a signification, may appear from the following passages in the Word, "The heavens are shut up from dew, and the earth is shut up from its produce, and I have called dryness upon the earth, and upon the mountains, and

upon the corn, and upon the new wine, and upon what the earth brings forth," Haggai i. 10, 11; where dryness denotes a failure of dew and of rain, thus a failure of truth derived from any good. Dryness upon the corn is a failure of good, and dryness upon the new wine is a failure of truth.

Also in Moses, "Israel shall dwell securely, alone at the fountain of Jacob, *in a land of corn and new wine*, and the heavens thereof shall drop dew," Deut. xxxiii. 28; alone denotes those who are not infested by evils and falsities, see n. 139, 471; a land of corn and of new wine denotes the goodness and truth of the Church. So in Hosea, "I will be as the dew unto Israel, He shall bud forth as a lily, and shall fix his roots like Lebanon; they shall return that dwell in his shade, *they shall revive the corn*, and shall flourish as a *vine*, his memory shall be as the *vine of Lebanon*," xiv. 6, 8; when corn denotes spiritual goodness, and wine spiritual truth. So in Isaiah, "The curse shall devour the earth, *the new wine shall mourn*, the *vine* shall languish, all the glad in heart shall groan," xxiv. 6, 7; speaking of the devastation of the spiritual Church; the new wine mourning denotes that truth shall cease.

Also in Jeremiah, "Jehovah hath redeemed Jacob, they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, *to the corn and to the new wine*, and to the oil, and to the sons of the flock and of the herd," xxxi. 11, 12. Where corn and new wine denote goodness and the truth thence derived, oil denotes the goodness out of which they come, and that which is also from them. The sons of the flock and of the herd denote the truth which is thus thence derived; and as these things have such a signification, they are called the goodness of Jehovah. So in Hosea, "She hath not known that I have given her *corn and new wine*, and oil; and I have multiplied the silver and gold which they made for Baal, therefore will I return, and will take *my corn and new wine* in its stated time, and will seize upon my wool and my flax," ii. 8, 9; speaking of the Church perverted, where it is evident that by corn is not signified corn, nor by new wine new wine, neither by oil, silver, gold, wool, and flax, such things as are so expressed, but spiritual things, that is, things belonging to goodness and truth. In like manner, speaking of a New Church in the same prophet, "I will betroth thee to Myself in faithfulness, and thou shalt know Jehovah, and it shall be in that day I will hear the heavens, and these shall hear the earth, and the earth shall hear the *corn and the new wine*, and the oil, and these shall hear Jezreel," ii. 20—22; Jezreel denotes a New Church. So in Joel, "Rise up ye drunkards and weep, and howl all ye that drink wine, because of the *new wine* which is cut out from your mouth. The field is wasted, the earth mourneth, because the *corn is wasted, the new wine is dried up*, the oil languisheth," i. 5, 10.

Again, in the same prophet, “Rejoice ye sons of Zion, and be glad in Jehovah your God, because he hath given unto you the morning rain for righteousness, and he will cause to descend upon you the morning and evening rain in the first (month), and the floors shall be filled with *pure corn*, and the wine-presses shall overflow with *new wine*, and oil,” ii. 23, 24. Again, in the same prophet, “It shall come to pass in that day the *mountains shall drop new wine*, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall go forth from the house of Jehovah,” iii. 18; speaking of the Lord’s kingdom, where by new wine, by milk, and by waters, are signified things spiritual, whose abundance is thus described. So in Zechariah, “Jehovah their God shall save them in that day, His people shall be as a flock, for how great is His goodness, and how great is His beauty! *Corn* shall cause the young men to grow, and *new wine* the virgins,” ix. 16, 17. And in David, “Thou visitest the earth, and delightest in it, thou greatly enrichest it, the river of God is full of water, thou preparest their *corn*, the pastures are clothed with flocks, and the valleys are covered with *corn*, they shout for joy, they also sing,” Psalm lxxv. 9, 13. Hence then it is evident, what is signified by corn and new wine.

3581. *People shall serve thee*.—That hereby are signified the truths of the Church; and that by people bowing down themselves to thee, are signified the truths from goodness, appears from the signification of serving, as being said of truths, see n. 2567, 3409; and from the signification of people, as denoting truths, see n. 1259, 1260, 2928, 3295. By people first mentioned are signified the truths of the Church, which are called spiritual truths, and by people mentioned a second time are signified truths from goodness, which are spiritual good affections, and respectively are called truths, the good affections of charity being such truths. Inasmuch as there is this distinction, therefore the people first mentioned are expressed, in the Hebrew tongue, by an expression not altogether similar, but yet related to that by which they are expressed in the second place.

3582. *Be a master to thy brethren*.—That hereby is signified dominion, at first appearing to be of the affection of natural truth over the affections of natural goodness, appears from the signification of being a master, as denoting dominion; and from the signification of brethren, as denoting the affections of goodness, in the present case natural goodness, see n. 367, 2360, 3303. Concerning the apparent dominion of truth over goodness, at first, see n. 3324, 3325, 3330, 3332, 3336, 3470, 3539, 3548, 3556, 3563, 3570.

3583. *And thy mother’s sons shall bow down themselves to thee*.—That hereby is signified over the rest of the affections of truth, appears from the signification of sons, as denoting also truths, see n. 489, 491, 533, 1147, 2623, 3373. And from the signification

of mother, as denoting the affection of spiritual truth, and hence denoting the Church, because the Church is a mother, and is so called by virtue of truth and the affection thereof, see n. 289, 2691, 2717.

3584. *Cursed are they that curse thee.*—That hereby is signified, that whosoever disjoins himself shall be disjoined; and that by blessed are they that bless thee, is signified, that whosoever conjoins himself shall be conjoined, appears from the signification of cursing, as denoting to be disjoined, and from the signification of blessing, as denoting to be conjoined, see n. 3504, 3514, 3530, 3565. These things are said of truth, and by those that curse are signified falsities, which separate themselves from truths; and by those that bless are signified truths which adjoin themselves to other truths. For with respect to truths and good affections, the case is, that they form a society among themselves, and at length constitute as it were one state. In such manner also they have consociation together; which formation and consociation originate in the form of heaven, in which form the angels are arranged according to the consanguinities and affinities of goodness and truth, and thus together constitute one kingdom or one state. And hence truths and good affections flow in with man, and are arranged with him into a similar form, and this from the Lord alone. But how this case is, will appear more evidently from the correspondence of the GRAND MAN, or heaven, with all things belonging to man, concerning which correspondence, by the divine mercy of the Lord, we shall speak at the close of the chapters. From these considerations, then, it is evident what is involved in the blessing of Isaac pronounced upon Jacob, but understood as respecting Esau, namely, the fructification of goodness by the multiplication of truth, and the fructification again of this latter.

3585. Verses 30—33. *And it came to pass, as Isaac left off to bless Jacob, and Jacob was scarce yet gone out from the faces of Isaac his father, that Esau his brother came from his hunting. And he also made savoury meat, and brought it to his father, and said to his father, Let my father arise, and eat of his son's venison, to the intent that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau. And Isaac shuddered with exceeding great horror, and said, Who then is he who hath hunted venison, and hath brought to me, and I have eaten of all before thou camest, and have blessed him? also he shall be blessed. It came to pass, as Isaac left off to bless Jacob,* signifies when the first conjunction was thus effected: *and Jacob was scarce yet gone out from the faces of Isaac his father,* signifies progression and change of state. *That Esau his brother came from his hunting,* signifies the truth of good, and its arrival: *and he also made savoury meat and brought it to his father,* signifies things desirable and delectable to the Divine Rational mind: *and said to his father, Let my father arise, and eat of his son's venison,* signifies that he should appropriate to himself truth from

natural goodness: *to the intent that thy soul may bless me*, signifies that there might be conjunction: *and Isaac his father said unto him, Who art thou?* and he said, *I am thy son, thy first-born Esau*, signifies a state of perception concerning natural goodness and truth thence derived. *And Isaac shuddered with exceeding great horror*, signifies a great alteration about the inversion of state: *and he said, Who then is he that hath hunted venison and hath brought to me*, signifies inquiry concerning that truth. *And I have eaten of all before thou camest*, signifies that it was appropriated: *and I have blessed him, also he shall be blessed*, signifies that it was conjoined.

3586. *And it came to pass, as Isaac left off to bless Jacob.*—That hereby is signified when the first conjunction was thus effected, appears from the signification of blessing, as denoting conjunction, concerning which see above, n. 3504, 3514, 3530, 3565, 3584; thus by this expression, “As he left off to bless,” is signified when conjunction was effected; that the first conjunction was with truth, which is represented by Jacob, is evident from what has been said above.

3587. *And Jacob was yet scarce gone out from the faces of Isaac his father.*—That hereby is signified progression and change of state, appears from the signification of going out from faces, as denoting when those things ceased, which were represented by Jacob, thus when the state was changed, for the subject now treated of is concerning Esau, and in an internal sense, concerning good from the natural mind, how this comes forth from the inmost, as was said above, and manifests itself, and when reformation is accomplished by the ministry of truth, has dominion.

3588. *Esau his brother came from his hunting.*—That hereby is signified the truth of goodness and its arrival, appears from the representation of Esau, as denoting goodness in the natural mind, concerning which, see above; and from the signification of coming, as denoting arrival. And from the signification of venison, as denoting truth which is from goodness, see n. 3501.

3589. *And he also made savoury meat, and brought to his father.*—That hereby are signified things desirable and delectable to the Divine Rational mind, appears from the signification of savoury meat, as denoting the delights which are of good and the pleasant states which are those of truth, see n. 3502, 3536. The delights which are of good are things desirable, and the pleasant states which are those of truth are things delectable, for the affection of good is what desires, and in such case the affection of truth is what delights.

3590. *And said to his father, Let my father arise, and eat of his son's venison.*—That hereby is signified that the Divine Rational mind should appropriate to itself the truth from natural good, appears from the representation of Isaac, who here is the father, as denoting goodness in the rational mind, concerning which see

frequently above; and from the signification of eating, as denoting to appropriate, see n. 2187, 2343, 3168, 3513; and from the signification of venison, as denoting truth from natural goodness, see just above, n. 3588.

3591. *To the intent that thy soul may bless me.*—That hereby is signified that conjunction might be effected, appears from the signification of being blessed, as denoting conjunction, see also above, n. 3504, 3514, 3530, 3565, 3584.

3592. *And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy first-born Esau.*—That hereby is signified a state of perception concerning natural goodness and truth thence derived, appears from what was said above, n. 3548—3550, at verses 18 and 19, where similar words occur.

3593. *And Isaac shuddered with exceeding great horror.*—That hereby is signified a great alteration about the inversion of state, appears from what has been said above concerning the two states of man who is regenerated, the state before he is regenerated, and the state after he is regenerated, namely, that in the state before he is regenerated, truths apparently have the dominion, whereas in the state after he is regenerated, truths give way and goodness receives the dominion, on which subject, see what has often been shewn above, n. 1904, 2063, 2189, 2697, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3579.

3594. *And he said, Who then is he that hath hunted venison, and hath brought to me?*—That hereby is signified inquiry concerning that truth, appears from the representation of Jacob, of whom it is here said, who is he, as denoting the natural mind in regard to truth, concerning which, see above. And from the signification of venison, as denoting truth derived from good, see n. 3501: in the present case, the inquiry concerning that truth was, whether it was derived from goodness.

3595. *And have eaten of all before thou camest.*—That hereby is signified that it was appropriated, appears from the signification of eating, as denoting to be appropriated, see n. 2187, 2343, 3168, 3513.

3596. *And have blessed him, also he shall be blessed.*—That hereby is signified that it was conjoined, appears from the signification of being blessed, as denoting to be conjoined, see n. 3504, 3514, 3530, 3565, 3584. How the case is with respect to the appropriation and conjunction of the truth represented by Jacob, may appear from what has been said above; but as these subjects are of such a nature, as to transcend the apprehension of the natural man, and cannot be seen except in the light in which the rational or internal man is, in which light few at this day are, because few are regenerated, therefore it is better to illustrate them no further, inasmuch as the illustration of things unknown, and such as transcend the apprehension, tends rather to render them obscure than to throw light upon them.

Besides, such things ought to be established as a superstructure on the ideas of natural truths, whereby they are to be apprehended, and these also at this day are wanting; and this is the reason why the passages immediately preceding have been explained so briefly, and only as to the internal sense of the expressions. From what has been already said it may appear, what is implied by Isaac's asking venison of his son, that he might eat of it, before he blessed him, and that he did not bless him till after he had eaten, and thus that after eating followed the blessing of him who made the savoury meat and brought it, as is also evident from Isaac's words spoken here concerning Jacob, *He hath brought to me, and I have eaten of all before thou camest, and have blessed him, and also he shall be blessed.*

The reason evidently appears from the internal meaning of the rituals of the ancient Church, for eating with them signified appropriation and conjunction, and conjunction with him with whom they had eaten, or of whose bread they had eaten; meat in general signified the things which are of love and charity, that is, the same as celestial and spiritual meat; bread the things which are of love to the Lord, and wine the things which are of charity towards our neighbor. When these things were appropriated, the persons were joined together; thus they spake to each other from affection, and were consociated together. Feasts amongst the ancients were of this nature, nor was anything else represented in the Jewish Church by their eating together of the holy offerings in their sacrifices, nor anything else implied in the primitive Christian Church by their dinners and suppers.

3597. Verses 34—40. *And Esau heard the words of his father, and he cried out with a great and exceeding bitter cry; and said to his father, Bless me, even me, my father. And he said, Thy brother came in treachery, and hath taken thy blessing. And he said, Doth he not call his name Jacob? and he hath supplanted me these two times; he hath taken my birthright, and behold, now he hath taken my blessing; and he said, Hast not thou reserved a blessing for me? And Isaac answered and said unto Esau, Behold I have placed him a master over thee, and I have given all his brethren to him for servants, and with corn and with new wine have I supported him, and what then shall I do for thee, my son? And Esau said to his father, Hast thou but this one blessing, my father? bless me, even me also, my father; and Esau lifted up his voice and wept. And Isaac his father answered and said unto him, Behold of the fountains of the earth shall be thy habitation, and of the dew of heaven from above. And upon thy sword thou shalt live, and shalt serve thy brother, and it shall be when thou hast the dominion, that thou shalt break his yoke from off thy neck. Esau heard the words of his father, signifies the perception of natural goodness derived from Divine Goodness. And he cried out with a great and exceeding bitter cry, signifies its great alteration about the inversion of state:*

and said to his father, Bless me, even me, my father, signifies that it desired conjunction, although by it truth was conjoined. *And he said, Thy brother came in treachery*, signifies the inverse of order : *and hath taken thy blessing*, signifies conjunction thus : *and he said, Doth he not call his name Jacob ?* signifies his quality : *and he hath supplanted me these two times*, signifies that he hath inverted order : *he hath taken my birthright*, signifies priority : *and behold, now he hath taken my blessing*, signifies conjunction : *and he said, Hast thou not reserved a blessing for me*, signifies whether he had any thing as to conjunction in that former state. *And Isaac answered and said unto Esau*, signifies instruction ; *Behold, I have placed him a master over thee*, signifies that in that state he should have dominion. *And all his brethren have I given to him for servants*, signifies that to the affections of truth in this case the affections of good were subordinate as to appearance. *And with corn and new wine have I sustained him*, signifies, as above, the goodness and truth thereof. *And what then shall I do for thee, my son ?* signifies that good had nothing else in that state. *And Esau said to his father*, signifies the perception of natural goodness. *Hast thou but this one blessing, my father ?* signifies whether any thing else could be adjoined from natural goodness in such case. *Bless me also, even me, my father*, signifies that natural goodness desired conjunction, although by it truth was conjoined. *And Esau lifted up his voice and wept*, signifies a further state of alteration. *And Isaac his father answered and said unto him*, signifies perception concerning natural goodness that it would be made Divine. *Behold of the fatnesses of the earth shall be thy habitation*, signifies that life is from the Divine Good : *and of the dew of heaven from above*, signifies that it is from the Divine Truth : *and upon thy sword thou shalt live, and shall serve thy brother*, signifies that so long as truth is being conjoined to goodness, good would be in an inferior place as to appearance : *and it shall be when thou hast dominion*, signifies that it shall be in the prior place. *And thou shalt break his yoke from off thy neck*, signifies that in such case conjunction would be by goodness, and that truth would be from goodness.

3598. Inasmuch as the things contained in verses 34—38, are such as have been explained above, and what is involved therein may appear from what has been already said, therefore it is needless to explain them further as to the internal sense. We shall only illustrate what is contained in verses 39 and 40, relating to the blessing of Esau by his father Isaac.

3599. *And Isaac his father answered and said unto him.*—That hereby is signified perception concerning natural good, that it would be made Divine, appears from the signification of Isaac, as denoting the Lord's Divine Rational mind as to the good thereof, see n. 3012, 3124, 3210 ; and from the signification of saying, in the historical parts of the Word, as denoting to per-

ceive, concerning which see frequently above; and from the representation of Esau, to whom he said, as denoting natural goodness, of which also much has been said above; that it should be made Divine, appears from the blessing which follows. It was said above that Esau represents the Lord's Divine Natural mind as to Divine Goodness, and Jacob his Divine Natural mind as to Divine Truth. But here, that Esau represents natural good which should be made Divine; and in what goes before, that Jacob represented natural truth which should be made Divine. How this is, may appear from what was said above, n. 3494 and 3576; but to render the subject clearer, it may be expedient to add a few words in relation to it.

The natural goodness, which Esau first represents, is the natural goodness of the Lord's infancy, which was Divine from the Father, but human from the mother; and so far as it was from the mother, it was tainted with hereditary evil, and being such, it could not be instantly in an order capable of receiving the Divinity which was inmost in it; but had need of being reduced into such order by the Lord. The case is the same with the truth which is represented by Jacob; for where good is, there is truth, each being necessary for the other's existence.

All the thought, even with infants, is of truth adjoined to the will, which is of good; wherefore after that the Lord had reduced to order the natural mind as to good and as to Truth in Himself, so that it might receive the Divinity, and thus Himself from his Divinity might flow in, and after that He had successively expelled all the human which was from His mother, in this case Esau represents the Lord's Divine Natural mind as to goodness, and Jacob his Divine Natural as to truth. But Esau and Jacob represent the Divine Good and Divine Truth of the Lord's Divine Natural, as conjoined with each other like brethren, which considered in themselves, are nothing else but one power together to form and receive actual goodness and truth. This good and truth, namely, actual, is the subject afterwards treated of.

From these considerations, it is evident how great mysteries are contained in the internal sense of the Word, which mysteries are such, that their most general are not apprehensible by man's understanding, as is the case possibly with the things here said. How then should the innumerable particulars relating thereto be apprehended? Nevertheless they are adapted to the understanding and apprehension of the angels, who, concerning these and like secrets, receive celestial ideas from the Lord, illustrated by representations of ineffable pleasantness and blessedness. Hence some conception may be formed of the nature of angelic wisdom, yet but remotely, inasmuch as such mysteries are in the shade of the human understanding.

3600. *Behold of the fatnesses of the earth shall be thy habitation,*

and of the dew of heaven from above.—That hereby is signified that life is from Divine Goodness, and that by the dew of heaven from above, is signified that it is from Divine Truth, appears from the signification of fatness, as denoting goodness, see n. 353, in the present case Divine Goodness, because it is spoken of the Lord; and from the signification of habitation, as denoting life, see n. 1293, 3384; and that habitation is spoken of goodness, see n. 2268, 2451, 2712; and from the signification of the dew of heaven, as denoting truth derived from goodness in a state of peace and innocence, see n. 3579. In the present case Divine Truth, because it is spoken of the Lord.

Similar words were spoken to Jacob, namely, *God shall give thee of the dew of heaven and of the fatnesses of the earth* (verse 28); but in that passage mention is made of dew, thus of truth, in the first place, and of the fatnesses of the earth, thus of goodness, in the second place, and also that God should give of them. Whereas here, speaking to Esau, mention is made in the first place of the fatnesses of the earth, thus of goodness. And in the second place of the dew of heaven, thus of truth, and not that God would give, but that his habitation should be of them. Hence also it is evident that Jacob represents truth, and Esau goodness, also that truth apparently in the former place is first, but that this is the inverse of order, according to what has been frequently shewn above.

3601. *And upon thy sword thou shalt live, and shalt serve thy brother.*—That hereby is signified that so long as truth is conjoining to good, good would be in an inferior place as to appearance, is manifest from the signification of sword, as denoting truth combating, see n. 2799. Hence to live upon the sword denotes whilst truth is being conjoined to goodness, for conjunction is effected by combats, that is by temptations, for without them truth is not conjoined; and from the signification of serving thy brother, as denoting to be in an inferior place. That nevertheless goodness is not in an inferior place, only apparently so, is evident from what has been so often said above, see n. 3582.

3602. *And it shall be when thou hast dominion.*—That hereby is signified that he should be in the prior place, appears from the signification of having dominion, as denoting to be in the prior place. On this subject see what now follows.

3603. *And thou shalt break his yoke from off thy neck.*—That hereby is signified that in such case conjunction would be by goodness, and that truth would be from goodness, appears from the signification of breaking a yoke from off the neck, as denoting liberation. That by neck is signified flowing in and communication, and thence conjunction, and that by a yoke upon the neck is signified closing and hindrance, may be seen, n. 3542; thus to break the yoke from off the neck denotes liberation from closing

and hindrance, consequently it denotes conjunction by good, also that truth is become the truth from goodness, for when there is no longer any closing and hindrance, goodness flows in and joins itself to truth. How this is, may appear from what has been heretofore said and shewn; nevertheless it may be expedient to add a few words in the way of further illustration, inasmuch as few comprehend what is meant by the apparent priority of truth, and in the meanwhile the inferiority of goodness, and this principally by reason that few reflect on such things, yea, that they do not even reflect upon goodness, as being distinct from truth.

All those also are ignorant what goodness is, who live a life of self-love and the love of the world, for they do not believe that there can be any goodness but from this source; and inasmuch as they are ignorant what goodness is, they are ignorant also what truth is, for truth is from goodness. They know indeed from revelation that it is good to love God and their neighbor, and that truth consists of doctrines derived from the Word, but whereas they do not live according to such goodness and truth, they have no perception thereof, but only of knowledges separate from them. Yea, even those who are regenerating, do not know what goodness is before they are regenerated, for before this they supposed truth to be good, and to do according to truth is good, when yet this is not goodness, which in such case they do, but truth.

When a man is in this state, he is then in the state which is described by Jacob and in the blessing given to him. But when he comes into a state to do good from the affection of goodness, that is, when he is regenerated, he then comes into the state which is described in the blessing given to Esau.

This may be illustrated by those things which appear with man in his first and second age, and afterwards in the third and fourth. Man, in his first age, knows only by memory the things contained in the Word, in like manner the things contained in the doctrines of faith, and he then believes himself to be good, when he is acquainted with several particulars relating thereto, and can apply them, not to his own life, but to the lives of others. In his second age, when he is more grown up, he is not content to know only by memory the things contained in the Word, and in the doctrines, but he begins at this time to reflect thereupon in his own thought, and so much as he superadds thereto from his own thought, this pleases him, and hence he is in an affection of truth, grounded in some kind of worldly love, which love is also a means of his learning more things, which without it would have been left unlearned. But in his third age, if he be such as to be capable of being regenerated, he begins to think about use, and in this case to reflect on what he reads in the Word and imbibes from doctrines, for the sake of use; and when he is in this state,

the order is inverted, namely, that truth is no longer regarded in the first place as heretofore. But in his fourth age, when it is the age of his regeneration, because then the state is full, concerning which see n. 2636, he loves the Word, and doctrines which are derived from the Word, that is truth, for the sake of goodness of life, consequently from goodness of life. Thus goodness comes to be in the prior place, which until this time was in the posterior place apparently.

The reason why goodness was apparently in a subordinate place, is, because it lay intimately concealed in all his affection, nor was it able to manifest itself, inasmuch as such things existed around it, as it could not agree with, namely, vain and empty things, such as are those of self glory and the glory of the world.

But after he is regenerated, then these things recede, and the goodness which lay intimately concealed, comes forth as it were from its place of confinement, and flows into those things which are without, and makes truths its own, or truths from goodness, and thus manifests itself. Goodness with man in the meantime is as something involuntary with what is voluntary, in everything which he thinks, and thence in everything which he does.

A man knows not that he has this involuntary tendency, because he perceives nothing else belonging to himself but what is his own, that is, what is voluntary. The involuntary tendency here spoken of is twofold, one part is hereditary derived from his father and mother, the other enters by flowing in through heaven from the Lord, as man grows up, then that which he has hereditarily from his parents manifests itself more and more, if he be such as not to suffer himself to be regenerated, for thence he takes to himself evils and makes them his own or what is consciously his. But the involuntary tendency, which is from the Lord through heaven, manifests itself in adult age with those who are regenerated. And in the meantime it has disposed and governed everything of their thought and also of their will, although it had not appeared.

3604. Verses 41—45. *And Esau hated Jacob on account of the blessing with which his father blessed him, and Esau said in his heart, The days of mourning of my father are coming, and I will slay my brother Jacob. And Rebecca was told the words of her elder son Esau, and she sent, and called to Jacob her younger son, and said unto him, Behold Esau thy brother comforteth himself for thee to kill thee. And now, my son, hearken to my voice, and arise, flee thou to Laban my brother, to Haran. And tarry with him some days, until thy brother's fury turn away : until thy brother's anger turn away from thee, and he forget that which thou hast done to him, and I will send and receive thee from thence. Why should I be deprived of you both in one day. Esau hated Jacob on account of the blessing with which his father*

blessed him, signifies that natural good was averse to the inverted conjunction of truth: *and Esau said in his heart*, signifies thought: *the days of mourning of my father are coming*, and *I will kill my brother Jacob*, signifies the inversion and privation of the life of truth from self. *And Rebecca was told the words of her elder son Esau*, signifies the Lord's perception from Divine Truth concerning the disposition of natural goodness at that time. *And she sent and called to Jacob her younger son*, and *said unto him*, signifies a state of the perception of the affection of truth by influx through Truth Divine. *Behold Esau thy brother comforteth himself for thee to kill thee*, signifies a disposition of inverting the state and of depriving truth of life from self: *and now, my son, hearken to my voice*, and *arise*, signifies staying as yet: *flee thee to Laban my brother, to Haran*, signifies to the affection of external or corporeal goodness. *And tarry with him some days*, signifies what is successive: *until thy brother's wrath turn away*, signifies until the state is turned: *until thy brother's anger turn away from thee*, signifies succession of state with natural goodness. *And he forget that which thou hast done to him*, signifies habit acquired from staying. *And I will send and receive thee from thence*, signifies an end in such case: *why should I be deprived of you both in one day*, signifies that otherwise conjunction would not be.

3605. *Esau hated Jacob on account of the blessing with which his father blessed him.*—That hereby is signified that natural good was averse to the inverted conjunction of truth, appears from the signification of hating, as here denoting in the internal sense to be averse to, of which we shall speak presently; and from the representation of Esau, as denoting natural goodness, and of Jacob, as denoting natural truth, concerning which see above; and from the signification of blessing, as denoting conjunction, see n. 3504, 3514, 3530, 3565, 3584. That in the present case it is an inverted conjunction of truth, which is represented by Jacob, is manifest from what was said and shewn above, n. 3539, 3548, 3556, 3563, 3570, 3576, 3603. The reason why hating in the internal sense denotes to be averse to, is, because it is spoken of goodness, which is represented by Esau, and goodness does not even know what hatred is, being the direct opposite thereof, and opposites can in nowise exist in one subject. But goodness, or they who are in goodness, instead of hatred have a species of aversion. Hence it is, that hatred here denotes in the internal sense to be averse to; for the internal sense is principally for those who are in heaven, wherefore when it descends thence, and is derived into the literal sense, then when the historical things are such, the affection of aversion falls into the expression of hatred, but yet in such a sort, that there is no idea of hatred in those who are in heaven.

The case herein is like what was related above, n. 1875, con-

cerning these words in the Lord's Prayer, "*Lead us not into temptation, but deliver us from evil*," in that temptation and evil are rejected, until what is purely angelical, namely, good, remains without an idea of temptation and of evil, and this with a species of indignation and aversion adjoined, in regard to evil being thought of when the Lord is thought of.

The case is the same with all those passages in the Word, wherein it is said of Jehovah or the Lord, that He hates; as in Zechariah, "Think ye not evil in your heart a man of his companions, neither love ye the oath of a lie, *because all these things I hate*, saith Jehovah," viii. 17; and in Moses, "Thou shalt not set up to thyself a statue, *which Jehovah thy God hateth*," Deut. xvi. 22; and in Jeremiah, "Mine inheritance is become unto me as a lion in the forest, it hath uttered against me its voice, *therefore have I hated it*," xii. 8; and in Hosea, "In Gilgal *have I hated them*, by reason of the wickedness of their works I will drive them out of mine house, I will love them no more," ix. 15; in which passages hatred, which is said of Jehovah or the Lord, in the internal sense is not hatred, but is Mercy, inasmuch as the Divinity is Mercy; but when this flows in with man who is in evil, and he incurs the punishment of evil, it then appears as hatred, and it is by reason of its so appearing that in the sense of the letter it is called hatred.

In like manner, and for the same reason, anger, wrath, and fury, are in the Word spoken of Jehovah or the Lord, on which subject, see n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235. The Jewish and the Israelitish people above all others were of such a nature and quality, that as soon as they observed anything unfriendly, even amongst those to whom they were allied, they believed it lawful to treat them cruelly, and not only to kill them, but also to expose them to beasts and birds, and thus, because the inflowing mercy of the Lord was changed with them into such hatred, not only against their enemies, but also against those with whom they were allied, therefore they could not believe otherwise but that Jehovah also entertained hatred, was angry, wrathful, and furious, and this was the reason why in the Word it is so expressed according to appearance; for such as man's quality is, such the Lord appears to him, see n. 1861, 2706. But what the quality of hatred is with those who are in love and charity, that is, who are in goodness, appears from the Lord's words in Matthew, "Ye have heard that it was said, thou shalt love thy neighbor, and *shalt hate thine enemy*, but I say unto you, Love your enemies, bless them that speak evil of you, do good to them that hate you, and pray for them that injure and persecute you, that ye may be the sons of your Father Who is in heaven," v. 43—45.

3606. *And Esau said in his heart.*—That hereby is signified

thought, appears from the signification of saying in the heart, as denoting thought.

3607. *The days of mourning of my father are coming, and I will kill my brother Jacob.*—That hereby is signified the inversion and privation of the distinct life of truth, appears from the signification of days of mourning, as denoting inversion of state; and from the signification of killing Jacob the brother, as denoting to deprive truth of life from itself. The case is similar in regard to what is here said, as to what was just now said concerning the signification of hatred in the internal sense, namely, that it is not hatred; and it may also appear from what is the case continually in another life, where all the good, which flows down from heaven to those who are in evil, is changed into evil, and with the infernals into the opposite, in like manner truth is changed into what is false, see n. 2123; wherefore, on the other hand, what is evil and false, as belonging to such spirits, in heaven is goodness and truth. To the intent also that it may be good, there are spirits in the way who reject the idea of what is evil and false, that so the idea of what is good and true may be presented, concerning which rejection, see n. 1393, 1875. And moreover, when what is evil and false approaches towards those who are in goodness and truth, it does not appear as evil and false, but under another appearance, according to the peculiar quality and state of goodness belonging to them.

Hence also it may be evident, that to kill Jacob the brother in the internal sense, does not denote to kill, but denotes a privation of that life which does not properly belong to truth; for truth of itself has not life, but receives it from good, inasmuch as truth is only a vessel recipient of good, see n. 1496, 1832, 1900, 2063, 2261, 2269, 2697, 3049, 3068, 3128, 3146, 3318, 3387; and in goodness there is life, but not in truth, except what it receives from good, see n. 1589, and in several other places. Wherefore the privation of the life of truth from itself is not the extinction of truth, but is its vivification, for when truth appears to itself, to have life from itself, in such case it has not life, except such life as in itself is not life, but when it is deprived of that life, it is then gifted with essential life, namely, by goodness from the Lord, who is essential Life.

This appears manifestly from the case of those who are in another life, with such as are in truth alone, the ideas appear closed, so that those things which are of heaven cannot flow in, except only in a manner so general, that the flowing in is scarce known to be from heaven; whereas with such, as are at the same time in goodness, the ideas appear open, so that the things which are of heaven flow in, as into a heaven in miniature, or as into an image of themselves, namely, by the goodness belonging to them through truths, see n. 1869, 2425. That truth is deprived of life from itself, when good begins to be in the prior place, or

to have dominion, may appear from what has been above said and shewn concerning the apparent priority of truth at first, and concerning the priority of goodness afterwards ; this privation of the life of truth as from itself, is what is here signified. The reason why this is called the mourning of a father, is, because days of mourning signify inversion of state, which inversion of state was signified above by the exceeding great horror with which Isaac shuddered, verse 33, n. 3593 ; and by the great and exceeding bitter exclamation with which Esau exclaimed ; verse 34, n. 3597.

3608. *And Rebecca was told the words of her elder son Esau.*—That hereby is signified the Lord's perception from Divine Truth concerning the tendency of natural goodness at that time, appears from the signification of its being told, as denoting to think and reflect, see n. 2862, thus to perceive ; and from the representation of Rebecca, as denoting the Divine Truth of the Lord's Divine Rational mind ; and from the representation of Esau, as denoting natural goodness, concerning which representations see above. Hence it is evident, that its being told Rebecca concerning the words of her elder son Esau, denotes the Lord's perception from Divine Truth concerning the tendency of natural goodness at that time.

3609. *And she called to Jacob her younger son, and said unto him.*—That hereby is signified a state of perception of the affection of truth from influx through Divine Truth, appears from the representation of Rebecca who called and said, as denoting the Divine Truth of the Lord's Divine Rational mind conjoined to Divine Goodness. And from the representation of Jacob, as denoting natural truth or the affection of truth therein, concerning which representations see above ; and from the signification of calling to him and saying to him, as denoting a state of perception, concerning which see also above ; in the present case denoting consciousness, because the natural mind is the subject of which it here treats.

3610. *Behold Esau thy brother comforteth himself for thee to kill thee.*—That hereby is signified a purpose of inverting the state and of depriving truth of life from itself, appears from the signification of comforting one's self for any one, as denoting to appease restlessness of mind with hope concerning any one, or concerning any thing ; for *thee*, implies the inversion of the state of truth ; and from the signification of killing thee or Jacob, as denoting to deprive truth of life from itself, concerning which see just above, n. 3607, where it was shewn, that to deprive truth of life is not to extinguish it, but to vivify it. For the case with respect to truth is this, when they who are in truth, or in the affection of truth, do not live according to the truth which they know, and with which they are affected, in such case there is somewhat of pleasure and delight derived from self-love, or the love of the

world, which has adjoined itself to the affection of truth, and which appears as good, when nevertheless it is not good, except respectively in regard to use, in that truths may thus be introduced and learnt, which afterwards may be serviceable to goodness itself and the life thereof. When truth is in this state, that is, they who are in the affection of truth, then truth is said to have self-derived life, which is not life, as may appear from this consideration, that there is no life in self-love and the love of the world, or in their pleasure and delight, but only in celestial and spiritual love, and in their pleasure and delight. Wherefore when truth, that is, they who are in the affection of truth, are deprived of that life, they then first receive life, or then first are vivified.

These things cannot possibly be apprehended by those, who are in the affection of selfish and worldly love, for they suppose that no other life can be given, consequently that if they should be deprived of that life, they would altogether cease to live, for they who are in that life can in nowise know what spiritual and celestial life is; when yet the real case is this, that when they are deprived of that life, namely, of the affection of selfish and worldly love, then life flows in from the Lord, such as is the angelic and heavenly life, with ineffable wisdom and happiness, from which life, when the former life is viewed, it appears as if it were no life, or as the sordid life of brute animals, inasmuch as there is nothing of what is Divine therein, except the faculty of thinking and speaking, and thus of appearing in an external form like men.

In respect to this circumstance, that goodness had the purpose of inverting the state and depriving truth of life from itself, which is signified by Esau comforting himself for thee to kill thee, the case is this; good with man, during regeneration, has continually a purpose of inverting the state, and of reducing it to such an order, that truth may not be in the prior place but in the subordinate, as it is agreeable to the state of heaven; this purpose however lies deeply concealed, nor is it perceived until it is effected.

The case herein is as with conjugal love, which does not appear in infancy and childhood, but still lies treasured up, nor does it come forth until everything is so arranged, that it can manifest itself; in the meantime it produces all means suitable to itself, or they are produced. The case is similar in the vegetable kingdom, in every tree, and in every plant; there lies intimately hid therein a tendency to produce fruit or seeds, but this tendency cannot manifest itself until it has first produced all necessary means, namely, branches, leaves, and flowers, and when these are produced, then the tendency comes forth into act.

So also it is with those who are born anew. The conjugal tendency which is that of goodness and of truth, lies secretly treasured up for a long time, but still it is present as a tendency in the efficient cause and thence in the effect, yet it does not appear until all things are arranged in order, and when they are so arranged, it then first comes forth and manifests itself; this

tendency, or effort, is what is meant by the purpose of inverting the state, and depriving truth of life from itself. Hence it is evident, that the internal sense is altogether different from what is expressed in the letter, namely, that it is the reduction of truth into order and its vivification, not its destruction and privation of its life.

3611. *And now, my son, hearken to my voice, and arise.*—That hereby is signified tarrying as yet, appears from the signification of hearkening to a voice, as denoting to obey, namely, that he should tarry yet in that inverted state, of which we shall speak presently.

3612. *Flee thee to Laban my brother, to Haran.*—That hereby is signified to the affection of external or corporeal goodness, appears from the representation of Laban, as denoting the affection of goodness in the natural man, see n. 3129, 3130, 3160; and from the signification of Haran, as denoting what is external, and thence respectively obscure, see n. 1430. But what is here properly signified by Laban and Haran, may appear from what follows, where mention is made of Laban and Haran, namely, that it is the collateral good of a common stock, for good affections and truths have conjunction with each other like the conjunction of parents, brethren, kinsmen, and relations, which exist in families, see n. 685, 917, 2508, 2524, 2556, 2739. These things, however, are altogether hidden to man, who is not in the life of goodness; he does not even know what goodness is, and consequently neither what truth is. If he first knew these, namely, from doctrine conjoined to life, or from life conjoined to doctrine, he would then know and perceive innumerable things concerning goodness and truth, and this successively more and more distinctly, and afterwards their mutual respective conjunctions with each other, and at length their proximities in their series, and in each proximity again things innumerable, thus lastly heaven in its form, that is, in its beauty and felicity.

3613. *And tarry with him some days.*—That hereby is signified what is successive, appears from the signification of tarrying, as denoting nearly the same as to dwell, thus the same as to live, see n. 1293, 2268, 2451, 2712, 3384; but to tarry is said of the life of truth with goodness, and to dwell is said of the life of goodness with truth; and from the signification of days, as denoting times and states, see n. 23, 487, 493, 2788, 3462; thus it is the life of subsequent times and states, consequently what is successive, which is here signified by tarrying with him some days. This succession, or tarrying of Jacob with Laban, is treated of in the chapters which follow.

3614. *Until thy brother's wrath turn away.*—That hereby is signified until the state changes; and that, "until thy brother's anger turn away from thee," signifies succession of state with natural goodness, appears from the signification of wrath and anger, as denoting states which are repugnant, of which signification we shall speak presently. When these states become such, as to be no longer repugnant, but to begin to conjoin themselves,

it is then said that wrath turns away, and that anger turns away. Hence it is, that “until thy brother’s wrath turn away,” signifies until the state changes; and that “until thy brother’s anger turn away,” signifies succession of state with natural goodness. That somewhat distinct is implied in the two expressions, wrath and anger, may appear from this consideration, that they are similar words, and that unless they had had a distinct signification, it would have been an idle repetition to say, “Until thy brother’s *wrath* turn away, and until thy brother’s *anger* turn away.” What is implied in each expression, appears from the general explanation, and also from the mention of wrath and the mention of anger, for wrath is mentioned in respect to truth, in the present case in respect to the truth of good which is represented by Esau, whereas anger is mentioned in respect to that good itself. Wrath and anger are frequently mentioned in the Word, but in the internal sense they do not signify wrath and anger, but that which is repugnant, and this by reason that whatever is repugnant to any affection produces wrath or anger, so that in the internal sense they are only repugnances; but that is called wrath which is repugnant to truth, and that anger which is repugnant to good; and in an opposite sense, it is wrath which is repugnant to what is false or the affection thereof, that is to principles of what is false; and it is anger which is repugnant to evil or its lust, that is, to self-love and the love of the world. In the former sense, wrath is properly wrath, and anger is anger; whereas, when spoken of goodness and truth, wrath and anger are zeal; which zeal, inasmuch as in its external form it appears like wrath and anger, therefore in the sense of the latter it is so called.

That wrath and anger in the internal sense are only repugnances, may appear from the following passages in the Word, “The *fervor of Jehovah* is against all nations, and *wrath* against all their army,” Isaiah xxxiv. 2; where the fervor of Jehovah against all nations, denotes repugnance against evil. That nations denote evils, see n. 1259, 1260, 1849, 1868, 2588. Wrath against all their army, denotes repugnance against the falsities thence derived. That stars which are called the army of the heavens are knowledges, and thus truths, and in an opposite sense falsities, may be seen, n. 1128, 1808, 2120, 2495, 2849. Again in the same prophet, “Who hath given Jacob for a prey, and Israel to them that spoil, hath not Jehovah to whom we have sinned, and *He hath poured out upon him the wrath of His anger*,” xlii. 24, 25; where the wrath of anger denotes repugnance against the falses of evil. Jacob denotes those who are in evil, and Israel those who are in falsities. Again, “I have trodden the wine-press alone, and of the people no man was with Me, and I have trodden them in *Mine anger*, and have destroyed them in *My wrath*; and I have trampled down the people in *Mine anger*, and have made them drunk in *My wrath*,” lxiii. 3, 6; speaking of the Lord and His temptation victories, where to tread and

trample down in anger denotes victories over evils, and to destroy and make drunk in wrath denotes victories over falsities; to trample upon in the Word is spoken of evil, and to make drunken of what is false. So in Jeremiah, "Thus saith the Lord Jehovih, behold *Mine anger* and *My wrath* is poured out upon this place, upon man and upon beast, and upon the tree of the field, and upon the fruit of the ground, and it shall burn and not be extinguished," vii. 20; where mention is made both of anger and wrath, because the subject treated of is both concerning what is evil and what is false. It is usual with the prophets in speaking of evil, to speak also of what is false; as in speaking of good, to speak also of truth, and this by reason of the heavenly marriage, which is that of goodness and of truth, in everything of the Word, see n. 685, 793, 801, 2173, 2516, 2712. Hence also mention is made both of anger and wrath, otherwise one expression would have been sufficient. Again in the same prophet, "I will fight with you in a stretched-out hand and strong arm, and *in anger* and *in wrath*, and in *great fervor*, and I will smite the inhabitants of this city, both man and beast," xxi. 5, 6; where in like manner anger is spoken of the punishment of evil, and wrath of the punishment of what is false, and fervor of the punishment of both. Anger and wrath, as being repugnant, are also punishment, for things which are repugnant are in collision, and in such case the evil and the false are punished; for in evil there is repugnance to good, and in what is false there is repugnance to truth, and inasmuch as there is repugnance there is also collision; that hence comes punishment, may be seen n. 696, 967. So in Ezekiel, "And *Mine anger* shall be consummated, and I will cause *My wrath* to rest in them, and *I will comfort myself*, and they shall know that I Jehovah have said, and in *My zeal* in consummating myself, *My wrath* in them, in doing judgment in thee, in *anger* and in *wrath*, and in the corrections of *wrath*," v. 13, 15; where also anger denotes the punishment of evil, and wrath the punishment of what is false, arising from repugnance, and thence assault. So in Moses, "It shall not please Jehovah to pardon him, because then the *anger of Jehovah will smoke* and *His zeal* upon that man, and Jehovah will separate him unto evil out of all the tribes of Israel: sulphur and salt, and a burning shall the whole land thereof be, it shall not be sown, and shall not bud forth, neither shall any herb rise up in it, according to the overthrow of Sodom and Gomorrah, of Admah and Zeboim, which *Jehovah overthrew in His anger and His wrath*; and all nations shall say, Wherefore hath Jehovah done thus to this land? What is the *heat of His great anger*?" Deut xxix. 20—24. Inasmuch as Sodom is evil, and Gomorrah what is false thence derived, see n. 2220, 2246, 2322, and the nation of which Moses here speaks, is compared thereto as to what is evil and false, therefore anger is spoken of in respect to evil, and wrath in respect to what is false, and heat of anger in respect to both. That such things

are attributed to Jehovah or the Lord, is according to appearance, because so it appears to man when he runs into evil, and evil punishes itself, see n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235, 3605.

3615. *And he forget that which thou hast done unto him.*—That hereby is signified habit acquired from tarrying, appears from the signification of forgetting; in the present case, as denoting the successive abolition of repugnance, and as this is effected by tarrying, and habit thence acquired, therefore such habit is signified by the words, “And he forget that which thou hast done unto him.”

3616. *And I will send and receive thee thence.*—That hereby is signified the end in such case, appears from what goes before and from what follows; for the end, which is here signified by sending and receiving thee hence, has place, when truth is in agreement with good, and thus truth serves in subordination to good. This end, after the time of Jacob’s tarrying with Laban was accomplished, is represented by Esau’s *running to meet Jacob, and embracing him, and falling upon his neck, and kissing him, and their both weeping*, Gen. xxxiii. 4; for when the end is, or conjunction, then goodness of the rational mind flows immediately into goodness of the natural, and through the good into its truth, and also mediately through the truth of the rational mind into the truth of the natural, and through this into goodness therein, see n. 3573. Hence it is evident why it was said by Rebecca, by whom is represented the truth of the rational mind, to Jacob, by whom is represented the truth of the natural, “I will send and receive thee thence.”

3617. *Why should I be deprived of you both in one day?*—That hereby is signified that otherwise conjunction would not be effected, appears from this consideration, that if those things were not done, which are represented in what follows in the internal sense, by Jacob sojourning with Laban, truth could not have been conjoined with goodness, thus good could not have been united to truth in the natural mind, consequently the rational mind would be deprived of both; for without the conjunction of truth with goodness, and the uniting of goodness with truth in the natural mind, there is no regeneration, which is the subject treated of in this chapter, in a relative sense. This also is the closing period of what goes before.

3618. Verse 46. *And Rebecca said unto Isaac, I loathe my life on account of the daughters of Heth. If Jacob take a woman of the daughters of Heth, as they of the daughters of the land, wherefore have I lived?* Rebecca said unto Isaac, signifies the Lord’s perception from Divine Truth: *I loathe my life on account of the daughters of Heth*, signifies the adjunction of natural truth from another source. *If Jacob take a woman of the daughters of Heth*, signifies that natural truth should not be associated thereto: *as they of the daughters of the land*, signifies because not from that

ground: *wherefore have I lives?* signifies that thus there would not be conjunction.

3619. *Rebecca said unto Isaac.*—That hereby is signified the Lord's perception from Divine Truth, appears from the signification of saying, as denoting to perceive; and from the representation of Rebecca, as denoting the Divine Truth of the Lord's Divine Rational mind; and from the representation of Isaac, as denoting the Divine Good therein, concerning which see above; and whereas Divine Good is the very inmost being, and Divine Truth is life thence derived, on which account the Lord is the Lord principally by virtue of Divine Goodness, therefore it is called the Lord's perception from Divine Truth. Perception from Divine Truth of the rational mind, is from the intellect, whereas perception from Divine Good is from the will; but perception from the intellect is not of the intellect, but is of the in-flowing will, for the intellect is nothing else but the will in form. Such is the intellect when it is conjoined to the will, but before it is so conjoined, the intellect appears to be by itself, and the will by itself, although it is nothing else but a separation of what is external from what is internal; for when the intellect inwardly wills and thinks anything, the end regarded is from the will which constitutes its life and governs the thought therein. The reason why the intellect has life from the end regarded, is because the end regarded with man in his life, see n. 1909, 3570. Hence it may in some sort appear what is meant in a representative sense by any one's perception from truth, and what in a supreme sense, by the Lord's perception from Divine Truth.

3620. *I loathe my life on account of the daughters of Heth.*—That hereby is signified the adjunction of natural truth from another source, appears from the signification of loathing life, as denoting no joining together, namely, of natural truth to truth of the rational mind, for when there is no such joining together, then to the rational mind its life appears as if it were no life, as may be manifest from what was said above, n. 3493. And from the signification of the daughters of Heth, as denoting affections of truth grounded in what is not genuine, in the present case the affections of natural truth because spoken of Jacob, by whom natural truth is represented, as has been shewn above. That daughters are affections, see n. 2362: and that Heth or Hittite is truth grounded in what is not genuine, may be seen n. 3470. Hence it appears that by these words, "I loathe my life on account of the daughters of Heth," is signified that there should be no joining together of the natural mind by truth not grounded in what is genuine, consequently that there should be joining together of natural truth from another source. The joining together of natural truth is treated of in what follows, where mention is made of Jacob's stay with Laban, namely, that truths derived from a common stock were adjoined thereto. And by the truths which the daughters of Heth represent, as not being from that

stock, joining together could not be effected, because they were in a state of disparity and discordance, for by the sons of Heth is represented the spiritual Church amongst the Gentiles, see n. 2913, 2986; and inasmuch as this Church is not in possession of the Word, therefore truths in this Church are not from that origin.

3621. *If Jacob take a woman of the daughters of Heth.*—That hereby is signified that natural truth should not be associated thereto, appears from the signification of taking a woman as denoting to be associated; and from the signification of the daughters of Heth, as denoting the affections of truth grounded in what is not genuine, see above, n. 3620, or what is the same thing, denoting truth, for truth without affection is not conjoined, see n. 3066, 3336. How this case is, appears from what was said above concerning the daughters of Heth.

3622. *As they of the daughters of the land.*—That hereby is signified because not from that ground, namely, from truths of the genuine Church, appears from the signification of daughters, as denoting Churches; for daughters signify affections of goodness and of truth, see n. 2362. And land signifies the tract where the Church is, thus the Church, see n. 662, 1066, 1067, 1262, 1733, 1859, 2117, 2118, 2928, 3355; thus daughters of the land are the good affections and truths of the Church.

3623. *Wherefore have I lives?*—That hereby is signified that thus there would not be conjunction, appears from the signification of lives, as denoting conjunction by truths and good affections; for when no truth from a common stock, or genuine fountain, could be adjoined to natural truth, in such case neither would there be adjunction of the natural mind to truth of the rational. Thus to the rational mind its life would appear as no life, see n. 3493, 3620. Hence by these words, "Wherefore have I lives," is signified that thus there would not be conjunction. The reason why in this and in other passages mention is made of lives in the plural, is because there are two faculties of life in man, one which is called understanding, and which is of truth, and the other which is called will, and is of good. These two lives, or faculties of life, make one, when the understanding is of the will, or what is the same thing, when truth is of good. Hence it is that in the Hebrew tongue so frequent mention is made of life, and also of lives.

That frequent mention is made of lives, is evident from the following passages, "Jehovah God formed man, dust out of the ground, and breathed into his nostrils the *breath of lives*, and man was made into a living soul," Gen. ii. 7; "Jehovah God caused to bud forth out of the ground every tree desirable to the sight, and good for food, and the *tree of lives*, in the midst of the garden," Gen. ii. 9; "Behold I bring a flood of waters upon the earth, to destroy all flesh, in which is the *breath of lives*," Gen. vi. 17; "There entered in to Noah into the ark, two and two of all flesh in which was the *breath of lives*," Gen. vii. 15, n. 780; "Every-

thing expired which had breath, the *spirit of lives* in his nostrils," Gen. vii. 22. So in David, "I believe that I shall see the good of Jehovah in the *land of lives*," Psalm xxvii. 13. Again, "What man *desiring lives*, loving days to see good," xxxiv. 12. Again, "With thee, Jehovah, is the *fountain of lives*; in thy light we see light," Psalm xxxvi. 9; and in Malachi, "My covenant was with Levi, *of lives* and of peace," ii. 5; and in Jeremiah, "Thus saith Jehovah, Behold I give before you the *way of lives*, and the way of death," xxi. 8; and in Moses, "To love Jehovah thy God, to obey His voice, and to cleave to Him, because He is *thy lives*, and the length of thy days, to dwell upon the earth," xxx. 20. Again, "It is not a vain word from you, because it is *your lives*, and by this Word ye shall prolong your days upon the earth," Deut. xxxii. 47; and in other places. Mention is made of lives in the plural, because they are two, as was said, and yet one; as also mention is made of heavens in the Hebrew tongue, which are several, and yet one. In like manner of waters, which are superior and inferior, Gen. i. 6, 7, 9, which are things spiritual in the rational and natural minds, and which also should be one by conjunction. In respect to lives, they signify in the plural both what is of the will and what is of the understanding, consequently what is of goodness and what is of truth; for the life of man is nothing else but good and truth, wherein is life from the Lord; inasmuch as man, without goodness and truth, and the life therein, is not man. For man, without these, would not be able to will anything or to think anything; all his faculty of willing being derived from what is good or not good; and all his faculty of thinking being derived from what is true or not true. Hence man has lives, which are one life when his thought is derived from his will, that is, when truth, which is of faith, is derived from goodness which is of love.

CONCERNING THE CORRESPONDENCE OF ALL MAN'S ORGANS
AND MEMBERS, BOTH INTERIOR AND EXTERIOR, WITH
THE GRAND MAN, WHICH IS HEAVEN.

3624. *IT is now allowed to relate and describe things wonderful, which, so far as I know, have never as yet come to the knowledge of any one, nor even entered into his mind to conceive, namely, that the universal heaven is so formed as to correspond to the Lord, as to His Divine Humanity; and that man is so formed, as to correspond to heaven in regard to everything belonging to him, and by heaven to the Lord. This is a great mystery: which is now to be revealed, and of which we shall treat here and at the close of the subsequent chapters.*

3625. *It is from this ground that it has been occasionally asserted above, in speaking of heaven and angelic societies, that they belonged*

to some province of the body, as to that of the head, or of the breast, or of the abdomen, or of some particular member or organ therein ; and this by reason of the said correspondence.

3626. That such a correspondence exists, is a thing most perfectly known in another life, not only to the angels, but also to spirits, and even to the wicked. The angels are hence acquainted with the most secret things which are in man, and with the most secret things which are in the world, and in its universal nature ; this was discoverable to me also from this circumstance, that when I spoke of any part of the human body, they not only knew all the structure of that part, its manner of acting and use, but likewise innumerable things besides, more than man is capable of exploring, yea of understanding ; and this in their order and in their series, from intuition into the heavenly order which they followed, to which the order of that part corresponded, thus, in consequence of being in principles, they thence know the things derived from them.

3627. It is a general law that nothing can exist and subsist from itself, but from another, that is, by another, and that nothing can be kept in form except from another, that is, by another, as is manifest from everything in nature. That the human body from without is kept in form by the atmospheres, is a known thing, and unless it was also kept in form by some acting or living force, it would instantly fall to pieces. Everything unconnected with what is prior to itself, and by things prior with what is first, immediately perishes. That the GRAND MAN, or influx thence, is that prior thing by which man, as to everything belonging to him, is connected with the First, that is, with the Lord, will be manifest from what follows.

3628. On this subject I have been instructed by much experience, whereby it has been evidenced to me, that not only the things belonging to the human mind, that is, to its thought and affection, correspond to things spiritual and celestial, which are the things of heaven from the Lord, but also that the whole man in general, and in particular whatever is in man, has such correspondence, insomuch that there is not the smallest part, nor even the smallest constituent of a part, which does not correspond ; also that man thence exists and continually subsists ; and further, that unless there was such a correspondence of man with heaven, and by heaven with the Lord, thus with what is prior to himself, and by what is prior with what is first, he would not subsist a single moment, but would fall into annihilation.

There are always two forces, which, as was observed, keep everything in its connection and in its form, namely, a force acting from without, and a force acting from within, in the midst of which forces is that which is kept in connection and form ; thus also man is kept in his connection and form as to every part, even the most minute. That the atmospheres are what keep the whole body in connection, by their continual pressure or compression from without, is a known thing ; and also that the aerial atmosphere by its flowing in keeps the lungs in their connection and form, and likewise its organ,

which is the ear, with its forms constructed in it, agreeable to the modification thereof. In like manner it is a known thing, that the ethereal atmosphere keeps the interior parts of the body in their connection, for this atmosphere flows in freely through all the pores, and keeps the interior viscera of the whole body inseparable in their forms, by nearly the same pressure or compression, and consequent acting force; it also keeps in connection and form its organ, which is the eye, with the forms contained therein and adapted to its modifications. To these forces, unless there were correspondent internal forces, which should react against those external ones, and thus keep the intermediate forms in due connection and equilibrium, they would not subsist a moment. Hence it is manifest, that there needs must be two forces, in order that anything may exist and subsist. The forces which flow in and act from within, are from heaven, and by heaven from the Lord, and in themselves have life. This is very evident from the organ of hearing; unless there were interior modifications, which are of life, and to which there corresponded exterior modifications which are of air, hearing would not exist. The same also is evident from the organ of sight: unless there was interior light which is of life, and to which corresponded exterior light which is that of the sun, it would be impossible for vision to exist. The case is the same with all the other organs and members in the human body; there are forces acting from without, which are natural, and in themselves not alive, and there are forces acting from within, in themselves alive, which keep each in its connection, and cause it to live, and this according to the form, such as is given it for use.

3629. That the case is really thus, few can believe, by reason that few are acquainted with what is spiritual and what is natural, and still fewer know how these are distinct from each other, also what correspondence is, and what influx, and that what is spiritual, when it flows into the organical forms of the body, presents living operations such as appear; and that without such influx and correspondence, not even the most minute particle of the body could have life and be moved. In respect to this circumstance, I have been informed by living experience, not only that heaven in general flows in, but also societies in particular; likewise what the societies are and of what quality: what flows into this and that organ of the body, and into this and that member thereof; and further, that it is not one society only which flows into each organ or member, but several, and that in each society also there are several; for the more there are, so much the better and stronger is the correspondence, inasmuch as perfection and strength arise from unanimity of many, who act as one in an heavenly form; hence results a more perfect and stronger tendency of acting upon particulars according to plurality.

3630. Hence it may appear, that all the viscera and members of the body, or organs of motion and sensation, correspond to societies in heaven, thus to so many as it were distinct heavens, and that from those societies, that is, by them, celestial and spiritual things flow in with man, and this into adequate and suitable forms, and present

thus the effects which are apparent to man. These effects however appear to man no otherwise than as natural, thus altogether under another form and under another appearance than what they are in their origin, insomuch that they cannot be known to be from heaven.

3631. It was also once shewn me to the life what societies they are, and of what quality, and how those flow in and act, which constitute the province of the face, and flow into the muscles of the forehead, of the cheeks, of the chin, and of the neck, and how they communicate with each other; in order that this might be presented to the life, it was allowed them to draw an effigy of a face in various methods, by influx. In like manner it was shewn me what societies, and of what quality, flow into the lips, into the tongue, into the eyes, and into the ears; and it was also given me to discourse with them, and thus to be fully instructed. Hence also it may appear, that all who come into heaven, are organs or members of the GRAND MAN; and also that heaven is never shut, but in proportion to the numbers who enter, the stronger is the tendency to action, the stronger the force, and the stronger the action; and further, that the heaven of the Lord is immense, so as to exceed all belief. The inhabitants of this earth are very few respectively, and but as a pool of water in comparison with the ocean.

3632. Divine Order, and the celestial order thence derived, is not terminated but with man, in the things of his body, namely, in his gestures, actions, looks, speech, external sensations, and in the delights thereof; these are the outermost things of order, and the extremes of influx, which are then bounded. But the interior things which flow in, are not such as they appear in externals, but have altogether a different appearance, a different countenance, a different sensation, and a different pleasure; correspondencies teach what are their qualities, and also representations, of which see above. That there is such difference, may appear from actions which flow from the will, and from discourse which flows from the thought. The actions of the body are not such in the will, neither are verbal discourses such in the thought. Hence also it is manifest, that natural acts flow from spiritual, for the things belonging to will and thought are spiritual; and that these spiritual things are effigied in natural acts correspondently, but still differently from what they are in themselves.

3633. All spirits and angels appear to themselves as men, both in respect to face and body, organs and members; and this by reason that their inmost conspires to such a form. As the primitive germ of man, which is from the soul of the parent, has a forcible tendency to the formation of the whole man, in the ovum and the womb, although this primitive is not in the form of the body, but in another most perfect form, known only to the Lord; and inasmuch as the inmost with every spirit and angel in like manner conspires and has a powerful tendency to such a form, therefore they all appear in the spiritual world as men. Moreover, the universal heaven is such, that every one is as it were the centre of all, for he is the centre of

influres through the heavenly form from all, and hence an image of heaven results to every one, and makes him like unto itself, that is, a man; for such as the general form is, such is a part thereof, inasmuch as the parts must needs be like unto their general form, in order to belong thereto.

3634. *Man who is in correspondence, that is, who is in love to the Lord, and in charity towards his neighbor, and thence in faith, as to his spirit is in heaven, and as to his body in the world. And inasmuch as he thus acts in unity with the angels, he is also an image of heaven; and whereas there is an influx of all, or a general influx, into particulars or parts, as was observed, therefore he is also a little heaven, under a human form; for it is by goodness and truth that man is man, and distinct from brute animals.*

3635. *There are in the human body two things, which are the fountains of all its motion, and also of all external or mere bodily action and sensation, namely, the heart and the lungs. These two things correspond in such a manner to the GRAND MAN or heaven of the Lord, that the celestial angels therein constitute one kingdom, and the spiritual another kingdom, for the Lord's kingdom is celestial and spiritual. The celestial kingdom consists of those who are in love to the Lord, the spiritual kingdom of those who are in charity towards their neighbor, see n. 2088, 2669, 2715, 2718, 3235, 3246. The heart and its kingdom in man corresponds to the celestial angels, the lungs and their kingdom correspond to the spiritual; the celestial and spiritual angels also flow into the things belonging to the heart and lungs, insomuch that such things exist and subsist by influx thence. But concerning the correspondence of the heart and lungs with the GRAND MAN, by the divine mercy of the Lord, we shall treat particularly.*

3636. *It is a view most universal, that the Lord is the sun of heaven, and that thence comes all light in another life; and that to angels and spirits, or those who are in another life, nothing at all of the light of the world appears, and also that the light of the world, which is from the material sun, is no other than darkness to the angels. From the sun of heaven, or from the Lord, there is not only light but also heat; howbeit it is spiritual light and spiritual heat. The light in the eyes of the angels appears like light, but it has in it intelligence and wisdom, as being thence derived; and the heat to their senses is perceived as heat, but there is in it love as being thence derived; wherefore also love is called spiritual heat, and likewise constitutes the heat of man's life, and intelligence is called spiritual light, and likewise constitutes the light of man's life. From this universal correspondence the rest are derived; for everything has relation to goodness which is of love, and to truth which is of intelligence.*

3637. *The GRAND MAN, in respect to man, is the universal heaven of the Lord; but the GRAND MAN, in a supreme sense, is the Lord alone, for heaven is from Him, and all things therein correspond to Him. Inasmuch as the human race, by the life of evil*

and the persuasions of what is false thence derived, became altogether perverse, and inasmuch as in this case the inferior things with man began to have rule over the superior, or his natural parts over his spiritual, so that Jehovah, or the Lord, could no longer flow in through the GRAND MAN, that is, heaven, and reduce them into order, therefore hence came a necessity for the Lord's coming into the world, that hereby He might put on the Humanity, and make it Divine, and by it might restore order, so that the universal heaven might have relation to Him as to the only Man, and might correspond to Him alone. Those being rejected who were in evil and thence in what is false, beneath the feet, that is, out of the GRAND MAN. Hence they who are in the heavens are said to be in the Lord, yea, in His body, for the Lord is the all of heaven, wherein all and every one are allotted their respective provinces and offices.

3638. Hence it is, that in another life all societies, how many soever they be, keep their situation constant in respect to the Lord, who appears as a sun to the universal heaven; and what is wonderful, and can scarce be credited by any one, because not apprehended, is, that the societies therein keep the same situation in respect to each individual, wheresoever he may be, and howsoever he may turn himself and move about; as for instance, the societies which appear on the right are continually to his right hand, and those which appear on the left are continually to his left hand, although he changes his direction as to face and body. This also it has been given me frequently to observe by a turn of the body. Hence it is evident, that the form of heaven is such, as to have a constant reference to the GRAND MAN in respect to the Lord; and that all the angels are not only with the Lord, but in the Lord, or, what is the same thing, that the Lord is with them, and in them; otherwise this circumstance could not exist.

3639. Hence all situations in heaven are determined in respect to the human body, according to positions from it, that is, to the right, to the left, forwards and backwards, in whatever position, and also according to planes, as to the plane of the head and of its parts, as of the forehead, of the temples, of the eyes, and of the ears: also to the plane of the body, as to the plane of the shoulders, of the breast, of the abdomen, of the loins, of the knees, of the feet, and of the soles of the feet; likewise above the head, and beneath the soles of the feet, in every inclination; to the back too, and from the hinder part of the head downwards. It is known from the situation what the societies are, and to what provinces of man's organs and members they belong, and this in all cases infallibly. But more so from their genius and particular temper as to affections.

3640. The hells, which are very numerous, have also a constant situation, so that from the situation alone it may be known which they are, and of what quality. With respect to their situation the case is similar; all things beneath man are in planes in every direction under the soles of the feet. Some appear thence also above the head, and dispersed in other places, not that they have their situation

there, for it is owing to a persuasive phantasy which deceires, and appears to shew a situation which in reality it has not.

3641. All appear erect, both they who are in heaven and they who are in hell, with the head upwards and the feet downwards; nevertheless, in themselves, and according to angelic vision, they are in another position, namely, they who are in heaven are with the head towards the Lord, who is the sun there, and thus the common centre, from whom all position and situation are determined. Whereas the infernals, when viewed by the angels, are with the head downwards and the feet upwards, thus in a position opposite, and sometimes oblique; for, to the infernals, that is beneath which, to the celestials, is above; and that is above which to the celestials is beneath. Hence it is in some degree manifest, how heaven may as it were make one with hell, or how they may together have one respect as to situation and position.

3642. One morning I was in consort with angelic spirits, who acted in unity of thought and speech according to custom; this penetrated also towards hell, whereunto it was continued, insomuch that they appeared as it were to act in unity with the infernals; but the reason was, that the goodness and truth belonging to the angels was changed, by a wonderful turn, into what was evil and false with the infernals, and this by degrees as it flowed down where hell acted in unity by persuasions of what is false and by lusts of what is evil. The hells, notwithstanding their being out of the GRAND MAN, are nevertheless in such a manner reduced as it were into one, and thereby kept in order, according to which are their consociations. Thus the Lord from His Divinity rules also the hells.

3643. It was observed, that they who are in the heavens are in a serene aura of light, like as of morning light, and of mid-day even verging to evening, in like manner that they are in heat, as of spring, of summer, and of autumn; whereas they who are in hell are in an atmosphere gross, cloudy, and dark, and are also in cold. It was further observed, that between these in general there is an equilibrium; also, that in proportion as the angels are in love, charity and faith thence derived, in the same proportion they are in an aura of light and of vernal heat; and in proportion as the infernals are in hatred, and thence in what is false, in the same proportion they are in darkness and in cold. Light in another life, as was said above, has in it intelligence, heat has in it love, darkness insanity, and cold hatred.

3644. All men, in the universal globe, have their situation either in the GRAND MAN, that is, in heaven, or out of the GRAND MAN in hell, as to their souls, or, what is the same thing, as to the spirit, which is to live after the body's decease. Man does not know this during his life in the world, but still such is his situation, and he is thence ruled. All are in heaven according to goodness from love and truth from faith thence derived, and in hell according to the evil of hatred and what is false thence derived.

3645. The universal kingdom of the Lord is a kingdom of ends

and uses. It has been given me manifestly to perceive that Divine Sphere, namely, of ends and uses, and certain things at the same time which are inexpressible. All and everything flow forth from that sphere, and are ruled by it. So far as the affections, the thoughts, and actions, have in them an end of doing good from the heart, so far man, spirit, and angel, is in the GRAND MAN, that is, in heaven. But so far as man or spirit has an end of doing evil from the heart, so far he is out of the GRAND MAN, that is, he is in hell.

3646. With brute animals the case is similar as with men as to influxes and correspondencies, namely, that with them there is influx from the spiritual world, and afflux from the natural world, by which they are kept in form and order, and life: but the real operation exhibits itself differently according to the forms of their souls and the forms of their bodies thence derived. The case herein is as with the light of the world, which flows into various objects of the earth in a like degree and manner, and nevertheless acts diversely in different forms, producing beautiful colors in some, and colors not beautiful in others. Thus when spiritual light flows into the souls of brutes, it is received altogether differently, and thereby acts differently upon them, than when it flows into the souls of men; for the latter are in a superior degree, and in a more perfect state, and are such that they can look upwards, thus to heaven and to the Lord, wherefore the Lord can adjoin them to Himself, and give them eternal life. But the souls of brutes are such, that they cannot do otherwise than look downwards, thus to earthly things alone, and thereby be adjoined solely to such things, in consequence whereof they also perish with the body. The ends regarded are what shew the quality of the life which man has, and the nature and quality of the life which a beast has.

Man may have spiritual and celestial ends, he may see them, acknowledge them, believe them, and be affected with them, whereas beasts can have no other than natural ends. Thus man may be in the Divine Sphere of ends and uses, which is in heaven and which constitutes heaven, but beasts can be in no other sphere than that of earthly ends and uses. Ends are nothing else but loves, for the things which are loved are regarded as ends. The reason why very many men do not know how to distinguish between their own life and that of beasts, is, because they in like manner are in things external, and at heart are solely concerned about terrestrial, corporeal, and worldly objects, and persons of such a character believe themselves also to be like the beasts in respect to life, and that after death they shall be dissipated in like manner; for having no concern about things spiritual and celestial, they are likewise without knowledge of such things. Hence comes the insane notion of the men of modern times, in that they compare themselves to brute beasts, and do not see the internal distinction. But whosoever believes in celestial and spiritual things, or suffers spiritual light to flow in and act, he sees altogether according to a different view, and likewise discovers

his superiority above brute animals. But concerning the life of brute animals, by the divine mercy of the Lord, we shall speak in a treatise apart.

3647. *How the above case is, was also shewn to me. It was given to see and perceive certain spirits as they were entering into another life, who in the life of the body regarded only things terrestrial, and accounted nothing else as an end to be pursued, nor were they initiated by any knowledges into goodness and truth. Their employment had been that of sailors and husbandmen. They appeared, as it was also perceived, to have so little life, that I thought it impossible for them to share eternal life like other spirits, being like machines scarcely animated. But the angels had tender care for them, and by the faculty which they possessed as men, insinuated into them the life of goodness and truth, whereby they were more and more restored from a life resembling that of animals, to human life.*

3648. *There is an influx of the Lord through heaven also into the subjects of the vegetable kingdom, as into trees of every kind, and into their fructifications, and into plants of various kinds, and their multiplications. Unless something spiritual from the Lord within continually acted upon their primitive forms which are in the seeds, it would be altogether impossible for them to vegetate and grow in so wonderful a manner and succession; but the forms therein are such, that they do not receive anything of life. It is by this flowing in, that they have in them an image of what is eternal and infinite, as is evident from this circumstance, that they are in a continual tendency to propagate their kinds and species, and thus to live as it were for ever, and also to fill the universe; this tendency is in every seed. Nevertheless man attributes all these things, which are so wonderful, to mere nature, nor believes in any influx from the spiritual world, because in heart he denies it; although he might know, that nothing can subsist except by what it exists, that is, that subsistence is perpetual existence, or, what is the same thing, production is continual creation. That hence universal nature is a representative theatre of the Lord's kingdom, may be seen, n. 3483. But on this subject also, and on the correspondence of the vegetable kingdom with the GRAND MAN, by the divine mercy of the Lord, we shall speak elsewhere.*

3649. *The subject concerning the GRAND MAN and correspondence therewith is continued at the close of the subsequent chapters.*

END OF THE FOURTH VOLUME.

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